OUR B. Y. P. U.

JAMES ASA WHITE

Central BAPTIST
THEOLOGICAL SEMINARY
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GENERAL SECRETARY JAMES ASA WHITE AND A GROUP OF YOUNG PEOPLE AT A SUMMER ASSEMBLY

OUR B. Y. P. U.

MANUAL FOR BAPTIST YOUNG PEOPLE ON ORGANIZATION, PROGRAMS, AND METHODS

By

JAMES ASA WHITE, Th. D.

General Secretary of the
Baptist Young People's Union of America

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2 : 15)

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DEDICATED
TO THE
BAPTIST YOUNG PEOPLE
OF
NORTH AMERICA
ON THE OCCASION OF THE
THIRTIETH ANNIVERSARY
OF THEIR
ORGANIZATION

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EDITORS' FOREWORD

This volume is one in a series of texts in religious education known as the *Judson Training Manuals for the School of the Church.*

These manuals are arranged in three groups, namely, general, departmental, and parent-training. The *general* group treats vital teaching, story-telling, church school buildings, expression through worship, handwork, community service, educational leadership, and kindred worth-while themes in the field of religious education. The *departmental* group covers courses for every department of the school of the church—cradle roll, beginners, primary, junior, etc. The *parent-training* manuals emphasize religion in the home and the necessity of training for the God-given, heaven-blessed privilege of parenthood.

It is the aim of these manuals to popularize the assured results of the best psychology and pedagogy, and to make them the willing and efficient servants of all workers in the school of the church.

Both the editors and the writers want these books "to live where the people live," and to be of real value to those forward-looking folk destined to be the leaders in religious education.

To this end, each course will be (1) simple in language, (2) accurate in statement, (3) sound in psychology, (4) vital in pedagogy, (5) concrete in treatment, (6) practical in purpose, and (7) spiritual in tone.

This book, "*Our B. Y. P. U.*," is written frankly for those who are using the B. Y. P. U. form of organization in Baptist

churches, though incidentally it may serve other young people's organizations.

There will be, in this series of manuals, another volume on young people's work, of a more general and fundamental character, written with a view to meeting the needs of all the leaders of young people in the churches, and offering a constructive program with correlation of all the young people's agencies in the school of the church.

The author of "*Our B. Y. P. U.*," Dr. James Asa White, has had an extended experience in dealing with the workers in B. Y. P. U. organizations, in the local church, in conventions, in institutes, and in summer assemblies. He seeks, in this book, to answer briefly and practically the questions that have been raised in the various conferences he has conducted. He is especially desirous, through the presentation of this material in its present form, to give "first aid" to new groups of young people who for the first time face the privileges and problems of organization.

It seems to the editors that there is a demand for a volume of this type, and they bespeak for it an extensive use in the field for which it is primarily intended.

THE EDITORS.

AUTHOR'S FOREWORD

The purpose of this book is to meet a need among our Baptist young people. It is especially prepared for use in Baptist Young People's Unions, but the principles may be applied to other forms of young people's societies.

As noted in the Table of Contents, the material is divided into thirteen chapters and seven appendices. Under each chapter questions are asked, dealing with problems in that division. The page is indicated on which the answer to the question may be found.

A great deal of the material as found in the "B. Y. P. U. Handbook" (published by The American Baptist Publication Society) has been incorporated in this larger volume. The writer has attempted to answer all questions from a practical point of view. It is hoped that the little book will be of real value to the thousands of young people who are earnestly seeking to find themselves in the ever-extending work of Christ's kingdom.

A large number of friends and coworkers have been consulted in the construction of the book, but I wish to acknowledge the special services of Albert H. Gage in the matter of Junior and Intermediate materials, and of Seldon L. Roberts for help in planning material on the organization of a church young people's department.

JAMES ASA WHITE.

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CHAPTER I

PLACE

1. Is the B. Y. P. U. necessary?

If a West Point or an Annapolis is necessary to the life of a nation, a training department of the church is vital to her life. The Baptist Young People's Union is the church working through her young people to accomplish certain results. The B. Y. P. U. is not a separate and distinct institution; it is an integral part of the church organization.

It is absolutely essential that the church have constantly in training a group of devoted young men and women who will on the morrow assume the rôle of leadership in the various departments of church life. The B. Y. P. U. as the recognized training service of the church meets this need. It is education from within by the church and denomination and not from without, by inter- or non-denominational organizations.

In addition to being a training department of the church, the B. Y. P. U. affords an opportunity for the young people to find an outlet for their energy, and to render valuable service in the program of Christ's kingdom. As they develop, young people are active and desire expression, and they enjoy the thought that their endeavor counts for something in the world. The B. Y. P. U. affords an opportunity for young people as an organized group to direct socially their energies in a constructive manner. Thus one may see that the B. Y. P. U. democratically organized fills a twofold function in the church—a training department for future leadership in church life, and an organization furnishing young people with definite worth-while objectives for their endeavors.

Like the Sunday school, the Baptist Young People's Union has passed the experimental stage. Our churches and the denomination have at last awakened to the fact that, if we are to

cope successfully with the issues of the day, we must have a trained working force. The logical place to begin is with the young people. Not that the older membership is to be neglected or set aside, but that greater emphasis is to be placed in this department of church life.

Secretary Gardner, in discussing the B. Y. P. U., how to organize and how to keep it going, says:

"There are three reasons why every Baptist church should have a training department (the B. Y. P. U.):

"*First. The church needs trained, equipped workers.* Pastors say to me everywhere: 'Our greatest need is men and women who know how to teach, to direct a Sunday school, to lead a B. Y. P. U., to win the lost, to run a woman's organization, and to finance a church and all denominational interests.'

"*Second. Young church-members need to be trained.* Perhaps the greatest lack today is the lack of intelligence along Christian lines among Christian people. It is a lack we should not be content to share. We should know how to do Christian work. The Lord blesses stumbling, feeble efforts, but he does not want us to go on all our lives making stumbling efforts. A simple child may win a soul to Christ, but men and women ought not to have the simple ignorance of children in attempting so great a work. The B. Y. P. U. gives training in the 'What' and 'How' of service. It encourages each one to make a beginning, however simple.

"*Third. Churches need a training service.* If we have the much-needed trained workers we must have a place to train them. When the United States declared war our government discovered at once that our great need was soldiers, trained and equipped for war service; therefore cantonments were established at once where the finest sort of military training was offered our lads before going to the trenches. In these cantonments the boys 'learned to do by doing.' The B. Y. P. U. provides a place, inviting and congenial, where young Christian soldiers may be trained along all lines, trained to keep step, use the sword of the Spirit, recognize and obey the King's command in 'all things whatsoever he has commanded.' The B. Y. P. U.

is a church organization and the church is responsible for the maintenance of the same."

2. Can the Sunday school do the work of the B. Y. P. U.?

This question must be answered in the light of recent developments in educational work. There are some young people's departments or Sunday school classes performing practically all the functions necessary to a well-rounded program of religious education. In the larger number of churches the union organization calls for a limited constituency. The Sunday school is made up of persons of all ages, while the union deals with a group limited as to ages. The union must be thoroughly democratic and run by the young people themselves. Overhead direction without representation is a failure.

Another argument against the Sunday school taking over the whole program is that the school has a large number of young people who are not Christians, and who, by reason of their lack of a spiritual experience, cannot perform the duties of the union except as associate members.

The organization of a young people's department in the local church should make large place for the union as an agency for the expressional activities of the group. For further discussion on "Young People's Department," see Appendix A.

3. Can the organized class do the work of the B. Y. P. U.?

No. For practically the same reason as stated above. The Sunday school in the larger number of churches is mainly for instruction, while the B. Y. P. U. deals more largely with the expressional activities. With the more limited constituency—Christian young people—the union gives attention to developing leaders through testimony, Bible study, and prayer; to developing platform ability through speaking and leading meetings; to developing church and denominational conscience through a study of Baptist practices, history, and doctrines; to developing interest in missions through the monthly missionary programs, pageants, classes, etc. There must be both impression and expression. The B. Y. P. U. meets this demand for expression. And the expression is directed to worthy ends.

The unifying of the social activities of the church is perhaps the greatest problem. There need be no conflict when the functions of the organized class and the B. Y. P. U. are thoroughly understood, and the importance of both organizations is properly evaluated.

4. The place of the B. Y. P. U. in church activities?

Its range and standing should be equal to that of any other department of the church. It is no side issue. The union should have a large place in the whole program—Bible study, prayer, educational, evangelistic, missions, stewardship, and social service. Members of the union should serve on the official boards of the church—finance, deacons', trustees', etc.

5. Relation of pastor to the B. Y. P. U.?

He is pastor of the B. Y. P. U. just the same as of the Ladies "Improvement" Society. He is the leader, adviser, shepherd of the whole flock, of which the union is a part. The pastor is vitally interested in the whole program of the union as it relates to the young life of the church and community. Even though he is busy, he will always find time for his young people. He will consider it just as much his business to share the problems of the union as it is to preach to adults on Sundays. The alert pastor will put into effect the motto: All Baptist Young People Utilized.

6. Attitude of deacon to the B. Y. P. U.?

Quite often his attitude is nil, because he is not acquainted with the activities of the union. The young people should bring the work of the organization to the attention of the officials of the church. When understood, the larger number will give their very hearty support, because they are interested in young people and the extension of Christ's kingdom. The deacon who takes an interest in the work of the union will find his reward in a large group of young men and women loyal to the church and the larger kingdom affairs.

Such a deacon will want to know what the young people of the church are doing, and by reason of this knowledge be

sympathetic with their program; attend the meetings "occasionally," and at all times encourage the union in the realization of its ideals.

7. Attitude of Sunday school superintendent to B. Y. P. U.?

First of all he should acquaint himself with the ideals and program of the union. Second, on all occasions he should make announcements of the meetings of the union and urge the young people of the organized classes to attend the B. Y. P. U. meetings for expressional and fellowship activities. He might plan a social affair for all the young people of the church. The program should be so planned as to acquaint the young people with each other and the whole program of the church. Such efforts develop a fine spirit of loyalty.

CHAPTER II

ORGANIZATION

8. How many young people are necessary to have a B. Y. P. U.?

A union can be organized and successfully maintained with six young people when the ideal and function are thoroughly understood, namely, the development of the individual for effective church and kingdom service.

The old conception was that the young person doing the leading must edify the group to whom he might be speaking. This is true in part now, but the young person is "put on to lead" monthly, principally for his own personal development. He must learn to "do" things by "doing" them.

9. How proceed in organization?

(1) *Advance preparation.* The very first question that arises in a church where there is no union is, "How may we create an atmosphere, a desire, an enthusiasm sufficient to make possible the organization of a union?"

The key man to the situation is the pastor. This is true not only among the young people, but in every department of church life. Sad is the condition of the church whose pastor is not sympathetically interested in the training and development of the young people. Such a man is narrow of vision, and by such an attitude refuses to build for the tomorrow.

It is taken for granted that the pastor will enter wholeheartedly into the plans with and for the young people. In fact, it oftentimes falls to his lot to initiate plans, offer suggestions, and lead in stirring up enthusiasm on the part of the church during this pre-organization period.

In many instances, some of the young people have attended a B. Y. P. U. assembly, training institute, or some such meeting.

The pastor will always find in such young people invaluable helpers, for their young hearts and minds have been inspired, and they realize something of the possibilities for young people in the service of the Master. These young people should be utilized as fully as possible.

It would be well to write to The American Baptist Publication Society or to the Baptist Young People's Union of America for a free sample package of B. Y. P. U. literature, containing Topic Card, Daily Bible Readings, Junior and Senior Pledges, Local Constitution, Invitation Cards, and catalogue of supplies for B. Y. P. U.'s.

(2) *In the meeting.* The date of the meeting for organization should be announced some days ahead of time. It would be well to appoint a committee to make all necessary arrangements. This committee must be made up of very enthusiastic young folks. You cannot afford to make a failure of the first meeting. Let it be known that after the business of the evening is over refreshments will be served.

The evening is at hand and the young people are present. The pastor, or someone selected, should take charge of the meeting, calling those present to order at the appointed hour, not a minute late. Remember always, there must be a time to begin and a time to quit. The first thing in order will be the selection of a temporary president and recording secretary.

The person who calls the meeting to order may state why they have assembled, and ask for nominations for president; or he may place someone in nomination. Other nominations may be made from the body. Seconds to nominations are allowed, but are not necessary. Nominations are closed either by the person presiding or by vote of the body. If there are a number of nominations, the voting may be done by secret ballot, or by some other plan decided upon by the body. When a nominee receives a sufficient majority the temporary chairman should immediately invite that person to the chair, and the organization of the body should then be completed by electing other necessary officers.

A well-organized B. Y. P. U. should have a president, vice-president, recording secretary, corresponding secretary, treasurer,

librarian, and chorister. Certain conditions may call for other officers, but ordinarily the above are sufficient.

(3) *The first question to be considered after the organization is perfected* is that of constitution and by-laws. A special committee may be appointed with instructions to report at a certain time. For model constitution, see Appendix B. This may be adopted in whole or in part, with additions or emendations as the local situation demands. Copies of the model constitution in leaflet form may be secured from The American Baptist Publication Society.

10. What is meant by the group plan?

The group plan is a simple method by which the union is divided into four groups or less. Instead of one person leading the meeting, the entire group leads. For further information, see discussion under question 38. Complete statement of the plan will be found in "B. Y. P. U. Handbook," by White.

A. *Merits.*

1. Every member of the union is placed on the program an equal number of times.

2. It prevents the more able members from doing most of the talking in meeting.

3. It relieves the pastor of leading the meeting or delivering a sermonette each week.

4. The work is arranged in a systematic, definite method, and not left to chances.

5. The captains share the duties formerly incumbent upon the president.

6. It creates friendly rivalry between the groups, thereby causing each to work more faithfully and willingly, striving to make his program the "best yet."

7. It reduces the number of committees, and simplifies the work of those remaining.

8. It reaches the individual. By using each member of each group on the program each month, it gets the last one.

9. It succeeds. By the use of the group plan there are today many enthusiastic unions where previously a B. Y. P. U. would not work.

10. "The plan didn't work" means "the workers didn't plan." (From "The Group Plan of Organization and How to Operate It," by Frank H. Leavell.)

B. *The Method.* The group plan of organization is only a method. It does not belong to any one section. It is contained in Article IX of the original constitution. Leaders of young people in many sections of the country have demonstrated beyond doubt its workableness. The plain fact is the group plan of organization has meant the salvation of our B. Y. P. U. work in a great number of local churches. Wherever intelligently operated new life and enthusiasm are apparent almost from the very beginning.

The plan is so radically different from the old way of running an ordinary B. Y. P. U. that it is necessary for the young people to become acquainted with the plan somewhat before its adoption. To adopt it without a fair understanding of the plan oftentimes means failure. The union can secure from the Publication Society leaflets, etc., to be used in presenting the work to individual members of the union before adoption. The plan should be thoroughly discussed by the Executive Committee before presentation to the union for adoption.

11. Why have the group plan at all?

Because, on the whole, the plan is simple, and so far it surpasses any other plan for the development of individual members.

12. Difference between active and associate members?

(1) Active members belong to a Baptist church, have a right to vote, and to hold office. They constitute the recognized body of the union. (2) Associate members may be young people of other denominations or non-Christians. They are entitled to all the privileges of the union except those of voting and holding office.

It is a recognized procedure among Baptist churches that only members have a right to vote. If the B. Y. P. U. is the church's training department, the same principle should apply to the union as a department of the church life. For further information, see the Constitution, Appendix B.

13. Should there be many associate members?

Perhaps not over ten per cent of the total membership. A large associate membership would quite likely interfere with the real work of the union.

14. Should the pastor be a member of a group?

When it is possible for him to do so, he should be assigned to a group (this is the one exception to the age-limit) and should take his part on the program, not with a sermonette but with carefully prepared material on the topic in hand.

15. Should the president be a member of a group?

Yes. If he is not too concerned about "being in the chair" in every meeting, he will gladly take his place as a member of the well-organized group.

16. Should there be an age limit?

Yes. Juniors 8 or 9 to 11; intermediates 12 or 13 to 14 or 15; seniors 15 or 16 to 25 or 30. Local conditions must determine just how elastic the above ages should be.

17. What is the best literature?

The best literature for Baptist young people is that put out by Baptist publishing houses. It is prepared to meet the educational needs of our young people. Antidenominational, nondenominational, nondescript literature should not be allowed. There is a certain type of interdenominational material which may be used occasionally, but it should be adapted to the denominational program and not the denominational program to it. A denomination that expects to live must educate its own young life.

18. Can the union do good work in a church auditorium?

Yes. Many of our churches have only one room. It would be well to have the B. Y. P. U. meeting at an hour when it would not be interfered with by people coming to other church services.

19. What are the advantages of a special room?

It provides a place for carrying out the program undisturbed; it can be specially decorated on seasonal occasions; it is easier to provide necessary equipment; it affords opportunity to do real educational work; timid young people will not hesitate to attend, for they will not be embarrassed by the presence of a large number of strangers when they take part.

20. Should the union have a library?

Every B. Y. P. U. should have a library, and for librarian one of the finest members of the union. Of course it would be a "joke" to take care of only a few books, but under the leadership of a wide-awake librarian the union ought to set aside fifty or seventy-five cents per month to purchase a good book on young people's work. If such a plan is followed, in a very short time a very good working library can be gotten together. For suggested list of books, see Appendix F.

The young people ought to have some place to go for instruction as to their duties as officers and committees. "Who instructs your newly elected officers and committees in the great work they are expected to do?" "No one," is the usual reply. If elected for the first time, the young person is without definite knowledge concerning his office. Perhaps at the end of his term he is displaced, just as he is beginning to see things in their proper setting. Thus our unions suffer for lack of trained leadership. The librarian can overcome this difficulty by placing the proper material at the disposal of the union.

As the work of the librarian is educational, he or she may be chairman of the educational committee of the union (see chapter on "Committees") with the two important tasks of the special reading or study course and daily Bible readings.

21. What is a standard union? Name some values.

A standard union is a union which reaches all the goals as indicated in the standard of excellence. (See Appendix C.)

Some of the values of a standard are the following: (1) The standard sets up certain well-defined objectives or goals. (2) To

reach the standard the union must do real educational work. (3) Adoption of the standard, and a constant striving to reach it, will keep the union out of a rut. (4) The standard calls for a definite interest in and a study of denominational affairs.

22. When should a union divide into two unions?

One union cannot take care of the spiritual and educational interests of more than forty or fifty. If the membership is above that number it should be divided into two unions, numbers one and two, with separate sets of officers, group captains, and committees, with perhaps a general president over both unions.

If such a division seems advisable, the session should be divided into two groups—one 16 to 20; the other, ages 21 and above. If the original union contained persons ranging from 13 years up, it should be divided into two groups, one an Intermediate Union, ages 12 to 15. (See Chapter XI.)

23. Should there be more than one president?

Yes, in case there is a division of the union as outlined above.

CHAPTER III

OFFICERS

24. How should the union regard the pastor?

He should be regarded as the pastor of the whole church of which the union is a part. He must be recognized as friend, adviser, and helper in all young people's activities; and an ex-officio member of all committees, if he desires to serve.

25. What officers are absolutely necessary?

President, vice-president, recording secretary, corresponding secretary, treasurer, chorister, and librarian.

26. What other officers are helpful?

Assistant secretaries, assistant treasurer, assistant chorister.

27. How should the officers be elected?

Two ways: (1) By nomination and election in open meeting without much consideration as to the ones best fitted to serve. (2) By appointing in advance a strong nominating committee.

The pastor and one other representing the official boards of the church should be asked to serve as members of the committee. The committee should make a close study of the situation and submit names best fitted to fill the various positions. The report should then be received by the union, and other nominations called for. When nominations are closed, voting should be by secret ballot unless the body should decide otherwise.

In answer to the question, "Should the church elect the officers of the B. Y. P. U.?" we answer emphatically, "No." The young people must have the say, after advising with pastor and official boards, as provided above, as to their officers. Any other plan would be a superimposed authority, and would defeat the ideal of personal initiative and individual development.

28. How often should officers be elected?

Semiannually or annually. It depends very largely on local conditions as to which plan should be followed.

29. Ought female officers be elected?

Yes. In these days of equal suffrage our young women should exercise their right to hold office when elected in the usual way.

30. Should a good officer be reelected?

Yes, but not too many times. He should be allowed to step aside in order that some other young person may have the opportunity for growth and development in the position. There is little to justify the policy of some of our Baptist Sunday schools of electing the same man as superintendent year after year for a period of twenty-five years or more. The union should not make this mistake.

31. Should the officers of the union be ratified by the church?

Yes. After the officers have been elected as indicated in answer to question 27, the list of officers should be brought before the church in business session, with the request that the same be ratified by the church, thus becoming the church's officers for the B. Y. P. U. department. This has the advantage of bringing to the attention of the church on stated occasions the work of the union.

32. Name some of the duties of the president.

It is the duty of the president to preside at all business sessions of the union. As the presiding officer, he is responsible for the general conduct and business of the union. He should not be a dictator, but it is entirely proper for him to suggest ways and means, methods, outline of general policies, etc., and he should not hesitate to present such to the union. In case he wishes to lead in the presentation of such matters to the union, he may call the vice-president to the chair. In any case where there is a tie, the president shall cast the deciding vote.

Inasmuch as the idea of the B. Y. P. U. is to train for future leadership, the president should frequently call the vice-president to preside, in order that the latter may gain the necessary experience in conducting the affairs of the union. The president must bend his every energy to make his union more efficient, but, in order to do this, he must know what is required. Ignorance is no longer bliss in this regard. There are splendid books written specifically for this purpose. "The Efficient Young People's Society," by Case and others, and "Baptist Young People at Work," by Detweiler, will furnish splendid information. These can be purchased directly from The American Baptist Publication Society or through the State Director of Sunday School and Young People's Work.

If one is going to teach in the public school he must be prepared. If the president is going to lead his B. Y. P. U. into ever-increasing usefulness, he must be prepared.

The president should be chairman of the program committee. This point will be discussed under the work of the various committees.

33. Has the vice-president any work to do?

Ordinarily the vice-president is elected simply to fill in. Under the group plan of organization, he should be selected with a great deal of care, as he is responsible for building up the attendance of the union as chairman of the membership committee. (See chapter on "Committees.")

In the absence of the president, or when called upon to do so, the vice-president must preside and assume the responsibilities usually borne by the presiding officer. Remember, he is not to be a wallflower or a mere stop-gap. Like the president, he must be familiar with every phase of the work of an up-to-date union.

34. Duties of recording secretary?

One of the great faults of the ordinary union is the lack of proper records. The office of recording secretary is one of the first importance. This officer should be present at each and every business meeting of the union, and keep proper records of

all business transacted. Perhaps it would be well to elect an assistant to act in case the recording secretary finds it necessary to be absent. In no event should a business meeting be held without records being kept. To aid in this work, splendid secretary's record-books are published, both for the group plan of organization and in other forms. Write to your State Director or direct to the Publication Society for information.

This secretary should keep before the union, by blackboard or otherwise, weekly reports of each member of the union, if possible. Certainly the standing of the various groups ought to be brought to the attention of the union at each meeting. This will often "spur" the young people on to greater activity.

35. Duties of corresponding secretary, treasurer, and chorister?

(1) *Corresponding secretary.* It is the business of this officer to keep the local union in touch with other local unions of the city, associational rallies, state or provincial unions, assemblies, sectional organizations, and also with the larger interests of the denomination. Correspondence with speakers for various special occasions, etc., should be carried on by this secretary. Statistics should be furnished by this officer, and he should reply to all communications from state and sectional organizations. It has often been very difficult to get information from the local union. The young man or woman elected to this office should be especially qualified, and vitally interested in missions. The corresponding secretary may be chairman of the missionary committee (see chapter on "Committees"), inasmuch as keeping the local union in touch with missionary interests is one of the duties of this office.

(2) *Treasurer.* To be a treasurer in many unions is a joke. This is because the importance of the office is not realized. Of course the treasurer is expected to have charge of all monies of the union. But this is the least thing he could do. To do less would be like erasing the rim off a zero.

One of the very great problems of the local church is the lack of trained, intelligent givers. The treasurer must keep constantly before the young people the various benevolences sup-

ported by the denomination—missions, education, etc.—leading and instructing the young people in systematic and proportionate giving. Our young people are wofully lacking in this regard. He should write to his own publishing house, and others, for the latest schemes and methods for financing the work of the local church, and from time to time make a display of such material, and in a very definite way bring the principles of Christian stewardship home to the hearts of young men and young women. Ask the Baptist Young People's Union of America, Chicago, Ill., to send sample package of tithing literature. If this is done we shall soon have a constituency of trained, intelligent givers.

By reason of his position, the treasurer should be chairman of the finance committee. (See chapter on "Committees.")

(3) *Chorister.* The music in any service can be made a very attractive feature. The chorister, of course, should be chairman of the music committee (see chapter on "Committees"), and direct all music of the union, both in regular meetings and on special occasions. He, or she, should seek to enlist the musical talent of the union and cooperate with the group captains in preparing appropriate music for the usual weekly meetings. Special numbers may be arranged—solos, duets, quartets, etc.

36. Duties of Daily Bible Readers' leader?

Some unions prefer creating a special officer or leader to take care of the daily Bible readings, rather than to place the work in the hands of the educational committee. It is the duty of such officer or leader to enlist members of the union in the daily reading of the Bible. Each member should be presented with a daily account card. Once each month these cards should be collected and a report made to the union. Every effort should be put forth, all the time, to encourage the young people to do their reading systematically, daily. We must "habituate" our young people in Bible study and prayer.

37. What is the test of a good officer?

His willingness and ability to do the thing for which he is chosen. Either quality neglected, he is inefficient. If the young

person is willing and lacks training there is every opportunity for overcoming this lack. Intensive study over a short period will be of inestimable value. The young fellow who is qualified but has "no mind to work" is a failure unless he changes his attitude of mind. To be sure, we expect to find in every officer a fine spirit of consecration and loyalty to Christ. But consecration and loyalty both involve a working program. And a working program involves study and work.

38. What are the responsibilities of group captains?

The very first thing to be done after the group plan is adopted is the selection of the group captains, the number of which will depend on the size of the union. If there were only twelve or fifteen in the union, two captains would be sufficient to begin with; if twenty, three captains; from twenty to fifty, four captains. This last will provide a captain and group for each Sunday of the month except the month with five Sundays. These captains should be selected by the executive committee of the union and with very great care. Perhaps the selection should be ratified by the union. The captains must be young men and women of ability to lead in spiritual and educational development.

Duties of Group Captains. The group captain must have oversight of the members of the group. The captain should not always lead the group in the meetings, but must be always on the alert for leaders within the group. When discovered, these young people must be pushed forward to lead and to help in preparation of programs, under the direction of the group captain.

The group captain should serve as a member of the program committee (see chapter on "Committees") and represent his group in the union cabinet, or council, or executive committee. He should cooperate with the membership committee whenever possible, and suggest ways and means for building up the group. He should keep an individual record of his group, and in this way render valuable service to the recording secretary of the union. He should see that his group is provided with proper material, and ready to render a good program. He should be

vitally interested in the social plans, daily Bible readers' work, special reading, or study, course—in fact, in every phase of the work.

It will be seen from the above that many duties formerly performed by the president now rest upon the group captain. Hence the great importance of the office.

Formation of the Groups. The selection of captains made, the next thing in order is the formation of the groups. Haphazard work at this point will mean failure. In many cases the formation of groups is left to some committee of a limited number. This should not be done. Sometimes the method of "choosing out" is adopted. This is the very poorest way.

The best plan is for the executive committee and group captains to meet, and, with the B. Y. P. U. roll in hand, assign members to the various groups. Here again very careful work must be done. The talent of the union must be properly distributed among the groups. If there is a clique or clan in the union this must be broken by assigning its members to different groups.

Cliques or clans formed in the union often prove disastrous in the future affairs of the church. The B. Y. P. U. is no courting school, and if some of the young people are afflicted with such a malady—and almost without exception they are—it is wise to place them in separate groups during the weekly meeting. At first they cannot bear the idea, but they will usually submit.

The groups should not be too large. The ideal group should have ten or twelve, for more cannot be used effectively in the weekly meeting. A B. Y. P. U. of sixty or more ought to be divided into two sections. It is the training of the individual always that must be borne in mind. The sections could be organized and meet for opening and closing exercises and on special occasions, but for the development of topics, etc., should be separated. The idea of the group plan is to use each member of the union on the program once each month. This cannot be done where the union is too large.

Names of Groups. The groups may be called A, B, C, D; Matthew, Mark, Luke, John; 1, 2, 3, 4; Faith, Hope, Love, Zeal, etc. Any name to designate the group is all that is necessary.

Group Rivalry. Institute group contests in which the winning group is banqueted. This can be done by adopting the point system. So many points for new members, attendance at church services other than B. Y. P. U., on time for union meetings, keeping up daily Bible readings, taking the study or special reading course, etc. Variety is the spice of life. There is nothing young people detest more than monotony. In these group relationships always plan so as to secure sustained interest.

Duties of Groups. The first and main duty of the group is to lead the weekly meeting. The real rub comes in the preparation and execution of a program that is full of life and interesting. (See chapter on "Committees.") At least one week ahead—better two weeks—each member of the group should be assigned a definite task—a definite part of the program to be rendered. In high school and college young people would not dare go to the classroom without specific preparation of the work in hand. Neither can a single member of the group afford to be unprepared when the group is on to lead. Each one must work to secure a fine group spirit, and use every effort to make the weekly meeting a splendid success. To do so, one must make thorough preparation. Remember that the B. Y. P. U. is the training department of the church, and one must "study to show" himself "approved unto God, a workman that needeth not to be ashamed."

The appointed hour for group "Number One" to lead is at hand. The president takes charge of the meeting, beginning on time. *Have a time to begin and a time to close.* He attends to the necessary preliminary matters, and announces the group that is to lead. Before the hour of meeting the group captain has arranged her group facing the audience, and is ready to begin when the president announces. Do not allow things to drag. One way to prevent this is to have a definite, written program. No group captain should be permitted to attempt to lead a meeting without a program in hand. To ask for the songs means delay and often music not suitable for the occasion. "How Tedious and Tasteless the Hour" and "Sweet By-and-By" would be very inappropriate. The meeting of the union is not an occasion for funeral songs, orations, or prayers.

The question immediately comes up: "How long should a program last?" Not over fifty-five minutes, thirty minutes of which should be given to the group for the development of the topic. The remaining twenty-five may be utilized for opening and closing exercises, a few minutes for testimony, and any other matters pertaining to the work of the union. Perhaps a few minutes may be given to some visitor; but do not allow anyone—it makes no difference how prominent—to monopolize the time of the group.

Many unions suffer because of outside speakers. Located near a college or seminary, the union calls in various ones to lead the meetings. This does not give the young people a chance to develop. It is not the big speech that counts, but the development of the individual, and the young people themselves must do the work.

When a Group Does Not Lead. When a group is not leading, members of the group should sit together, if possible, and take part in the opening and closing exercises, and be prepared to take part in the open discussions on the topic. This means that the group must study the topic. Some of the young people feel their responsibility ended when their group meeting is over, until the time arrives for them to lead again. Not so. There must be conscientious preparation whether "on to lead" or not. All the groups must take part in quiz on daily readings and special reading or study courses.

Announcement of Groups. This should be done by the secretary. The groups, together with names of the captains, should be posted in some conspicuous place for the information of the union. This information may be printed on the back of topic cards.

Reorganization of Groups. Groups should be reorganized when necessity demands it or when interest begins to lag. A new assignment of the members will start things going again. This should be done every three or six months, and perhaps oftener if some special occasion arises.

CHAPTER IV

COMMITTEES

39. What committees are essential?

A well-organized B. Y. P. U. should have the following committees: program, membership, missionary, finance, educational, music, social, and social service, each composed of three or more members. Special or standing committees may be appointed to visit the sick, provide flowers, etc.

40. How should they be selected?

What is the duty of each committee and how are they to be selected under the group plan? These are very vital questions. Some feel that the committee should be done away with, having only the chairman. Not so. The effectiveness of even the best committee would be spoiled with a "poor" chairman. The larger committee is by far the better plan.

It would be well at this point to refer to the section on "Officers" and their relation to the various committees. The plan suggested links up in a very vital way the official force with the most important committees, thereby insuring greater efficiency in the local union. In brief, the chairmen of the more important committees should be chosen by reason of their official position; their helpers chosen from the various groups on the basis of ability and adaptability.

41. When and how often should committees meet?

Preferably on a week-day evening and at least once each month.

42. Is an executive committee needed?

Yes. It should be composed of all elected officers, the pastor, and group captains. It should meet at least once each month to

go over plans and policies, make recommendations to the union from time to time, and submit written report to each quarterly business meeting of the union. (See Constitution, Appendix B.)

43. Relation of pastor and president to executive committee?

The pastor is ex officio a member of the executive committee. The president, by reason of his office, is chairman of the committee.

44. Who composes the program committee?

Without a doubt the most important committee in any organization is the program committee. However efficient the other departments may be, unless the program committee performs its functions the union cannot do its best work. This committee should be composed of the president as chairman, the group captains, additional members from each group, chorister, and the pastor.

45. What are the duties of the program committee?

The business of this committee is to provide or plan suitable programs for the weekly meetings. Young people cannot be expected to come and sit through a performance that is lifeless and uninteresting. This committee should outline its work three months ahead of time, and build specific programs at least one month ahead of time. Each group should be notified. This will enable the group captain to line up the group.

This committee must have oversight of the literature used by the union. The American Baptist Publication Society should be the source of supply. The young people must be taught to be loyal to the various interests for which the denomination stands.

The denominational publishing house is rendering a large service to the kingdom and the church. Our young people ought to support it, especially when the material provided is equal to any other, and often superior. To use a nondescript, non-denominational literature, as many Baptist young people's societies are doing, means inevitably a lot of weaklings in our churches—men and women who are without any definite conviction on anything.

This is just what we do not want. We must have a constituency broad-minded enough to see things in their proper relationships, and yet a constituency with backbone, loyal to the truth and to God's kingdom.

The topics for discussion in the weekly meeting are provided in the literature put out by the Publication Society, and are treated in *Young People's Service* and *Young People*. It is necessary that sufficient material be placed in the hands of the young people, not for one or two, but for the whole group. This detail must be handled by the group captain, but the president as chairman must see to it that the captains are on the job, and that the whole machinery of the union is kept in running order.

46. What is the work of the membership committee?

Next in importance to the program is the membership committee with the vice-president as chairman, assisted by one member from each group. Under the old plan the office of vice-president is regarded as of little importance. Some young person is given the place to keep down hard feelings, or for some such sentimental reason. Not so under the group plan. It is a job for a real man, and the vice-president should be one of the most efficient members of the union.

While the president as chairman of the program committee is planning interesting weekly programs, the vice-president as chairman of this important committee is working to build up the membership of the union. All applications, even though secured by members of the various groups in contests or otherwise, must be passed on by this committee, and submitted to the union. When elected, the new member is assigned to a group.

The membership of the union should be composed of three classes, namely, active, associate, and honorary; the first two are most important.

A. *Active.* The active membership of a B. Y. P. U. must be composed of young people who are members of a Baptist church. Simply to be a Christian is not enough. In some sections there are objections to this, but it is for lack of a real understanding of the situation or a lack of conviction. The B. Y. P. U. is no

longer the mob or conglomerate mass of young people brought together for just a good time. It is a training department of the church, and is for the purpose of training the young people for church service, the church being the organized effort and expression for the extension of the kingdom of God. Thus the union trains the young people for kingdom service through the church. At last the union is raised to the dignity of a department of the church.

Few would advocate an open-door membership policy for the church. Neither can it be done in the B. Y. P. U. A number of cases where all Christian young people were made active members resulted in the control of the union passing to outsiders. The dog should wag the tail, and not the tail the dog. Everyone would instantly admit that there was something radically wrong with the other kind of animal, and would doubtless recommend amputation. What about the union? Only active members of the union may hold office.

B. *Associate.* This includes unconverted young people and those who are Christians but members of other churches or of no church at all. They may serve on committees, and should be assigned to the groups. In fact, associate members have every privilege except voting and holding office. Just one caution needs to be noted. In the formation of the social committee the majority of Christians should be appointed, else the social events of the union will be handled by young people with no appreciation of the spiritual side of the work, and the results may be disastrous. The socials will be ends in themselves instead of means to an end.

C. *Honorary.* This includes those *who have grown too old for the B. Y. P. U. and know it,* and perhaps some deacon or other officer of the church; perhaps someone vitally interested in the young life of the church but not eligible for active membership.

47. What are the duties of the missionary committee?

The corresponding secretary of the union, by reason of position, should be chairman of this committee, assisted by one from each of the groups. More than any other, this committee under

the group plan, becomes advisory rather than actually rendering the program on the date for the missionary topic. Weeks ahead of time this committee must know the specific phase of missionary work to be dealt with, and begin collecting books, magazines, clippings, etc., and at the proper time turn such material over to the group captain in charge of the missionary program with suggestions, etc.

The committee should arrange for special lectures on mission fields, stereopticon, etc., and select the book to be used in the mission study course, and in every way seek to promote the missionary spirit and missionary giving.

48. What are the duties of the finance committee?

The treasurer's duty is to handle the money of the union; he is therefore the logical chairman of this committee, assisted by one member from each group. Simply to receive and disburse the money of the ordinary union means but little effort. Giving should be a means of education.

Since the union is the training department of the church, giving must be included in this training. The crises in the great missionary enterprises can only be averted by training the young people to give systematically and proportionately. To this end the finance committee should submit plans, methods, etc., in church finance, distribute literature on tithing, and in every way keep constantly before the young people the various benevolences of the denomination.

It should present also to the young people, as occasion may arise, the legitimate calls for funds outside the church entirely, presenting the facts upon which the particular need is based, that giving may be intelligent.

49. What is the chief task of the educational committee?

The one neglected side of our church life is that of education. An up-to-date union with a definite goal calls for an educational program big enough and broad enough to meet the needs of the growing soul. To have an intelligent constituency means unceasing effort with the young people in this department.

This committee should be composed of one from each group, with the librarian as chairman. The librarian should be acquainted with the best books, etc., on young people's work, and is the logical one for this place. The two principal concerns of this committee are:

(1) *Daily Bible Readers' Course.* The standard of excellence calls for a certain percentage of the union following some definite plan of daily Bible readings. But this should be the minimum. Our young people must read the Bible more if they are to be spiritually strong. The committee must seek to enlist each and every member of the union, and maintain a definite record of those who keep up the readings. This can be very easily done by procuring the little "account" cards from the Publication Society.

The advantages of this course are many. It takes the reader to the Bible at a time of his life when the reading makes the deepest impression. It acquaints the reader with the Bible. It supplies him with an introductory view of the Scriptures that will help him in the understanding of the sections read, and it serves to establish the habit of daily Bible reading, and gives a devotional atmosphere to the whole day.

(2) *Special Reading or Study Course.* This is a very necessary phase of the work. A book on young people's work should be selected by the committee, and the union taken through a course of study during the winter months. The pastor can render valuable assistance in this course. He should also give a course on Baptist principles, and bring to the attention of the young people the past achievements of the denomination, as well as to present the challenge of the "new day" and the great opportunities for service. Perhaps such appeals could be made on the fifth Sundays, at which time the groups will "shift," by which is meant that the group having the missionary topic for a period of three months will now have another.

The following books are suggested: Case, "The Efficient Young People's Society"; Detweiler, "Baptist Young People at Work"; Jones, "Restatement of Baptist Principles"; Rust, "The Church a Field of Service"; Conley, "The Young Christian and the Early Church"; Whitaker, "The Gospel at Work in Modern

Life"; Mathews, "The Social Gospel"; Dawley, "Truths that Abide"; Kirtley, "You and Your Church."

These courses are for the specific purpose of placing before the young people their relationship to the church and the kingdom, also to bring them face to face with their responsibility in these relationships.

The committee should seek to interest members of the union in higher education, especially emphasizing the importance of Baptist denominational educational institutions.

(3) *Other Educational Opportunities.* The Publication Society now has a Division of Correspondence Study with which individuals may take special individual training to make them more efficient in church work and more intelligent in their comprehension of Christian purpose and service. The educational committee also should enlist interest and attendance at institutes and summer assemblies.

50. What are the duties of the music committee?

The music committee should be composed of not fewer than three members; and, if possible, young people trained in the art. The chorister must direct the work of the committee and see to it that proper music is provided for the weekly meetings and special occasions. The music, or rather the lack of proper music, has meant the failure of many unions. If the young people are properly trained musically and spiritually perhaps we can hope for the much-needed reform in present-day church music, and overcome some of the jealousies of the ordinary choir.

The drag through the musical part of a program, or perhaps no program at all so far as the music is concerned, is a fine way to produce lack of interest and unenthusiastic meetings of the union. All of the musical talent of the union must be enlisted in order to make this phase of the work a success.

51. What are the duties of the social committee?

One of the very great problems confronting the church is that of the social life of her young people. In the past not enough attention has been given to this important matter. The social committee should be composed of three or more members, young

people who are spiritually minded and yet full of life, and vitally interested in the problems of youth.

The duty of this committee is to plan to meet the social needs of the union by church socials, boat-rides, picnics, and outings of various kinds; to meet and welcome strangers at the weekly meetings, and in every way seek to promote a spirit of friendship and good-fellowship in the union; if necessary, to provide escorts for the young ladies; to plan in some way to counteract or displace the evil influences of certain forms of amusement.

Many church buildings are very poorly equipped to meet the social needs of the church and community; and if they are well equipped they are "too sacred," and there's danger of spoiling a carpet. Better spoil a thousand yards of carpet than one yard of boy. God speed the day when churches will be equipped with modern gymnasiums and specially provided with rooms where the young people can meet and have their social good times in the atmosphere of Christian influences.

As to the nature of social gatherings, it will depend upon the local situation. This is one place where monotony will not do. The committee will have to give time and effort to the work. Have something new; something original. The following books on social plans for young people are suggested: "Just for Fun," "Five Hundred Ways to Help Your Church," "The Minister's Social Helper," "Social Plans for Young People," "The Book of a Hundred Games," "Bright Ideas for Entertaining," "The Social to Save," "Social Evenings," "Eighty Pleasant Evenings," "Ice Breakers." All these may be purchased from The American Baptist Publication Society.

The social committee must always bear in mind that the socials, etc., are means to an end and not ends in themselves. The end is to interest young people in the work of the union and the church, and thus to cultivate a growing appreciation of the deeper spiritual values of the Christian religion.

52. What are the duties of the social service committee?

"Social service," as defined by Dr. Samuel Zane Batten, "embraces all of those forms of effort for man's redemption which in a conscious way, and by collective action, undertake to improve

living conditions and transform human society. It is the application of Christian principles to social life and needs and the endeavor to realize in the social order the ideal of the kingdom of God." As such it has an important place in the Christian program and should receive adequate attention from all young people.

In the literature published by the Department of Social Service Education of The American Baptist Publication Society, there is much valuable material bearing upon various phases of social activity; this material will be sent on application to the secretary of the department.

The following are especially suggestive: "Social Service for Young People," "The Social Service Catechism," "The Efficient Church," "Adult Class Activities," and "Social Service Ideals." A good statement of social service, with some definite suggestions for study and activity, may be found in chapter six of the book, "The Efficient Young People's Society."

Without here attempting to outline a program, the following suggestions are in place:

There should be a committee in the B. Y. P. U. on social service to direct the studies and activities and to cooperate with similar committees of the church and other agencies in the community.

There should be a class or classes using social studies part of the year. Excellent material will be found in "The Bible and Social Living," the fourth year Senior Keystone Graded Lessons.

The B. Y. P. U., either alone or in cooperation with other agencies in the church, should begin the formation of a social service library.

There should be a study of community conditions and needs, and the young people should undertake some definite tasks.

The society should cooperate with other agencies in the community for social betterment, giving special attention to children, recreation, health, the needy, temperance, purity, and housing.

All social service should be based on an intelligent knowledge of the conditions of the particular project undertaken, and not on a general, diffusive desire to serve.

Some forms of service are the following:

I. *The Home Church.* (1) Regular contributions to the current expenses of the church. (2) Promotion of class welfare and friendly oversight of class-members. (3) Personal interest in boys and girls of the church. (4) Conducting walks and talks on Sunday afternoon. (5) Editing class paper. (6) Ushering. (7) Rallying of the young people to attend church functions.

II. *The Community.* (1) Entertaining at the home church a group from a settlement. (2) Friendly visiting. (3) Making layettes for district nurses' association. (4) Tutoring backward children. (5) Outings and picnics for poor children. (6) Serving at social centers—teaching, conducting games, leading classes. (7) Providing a pleasant Sunday afternoon for young men and women who live in boarding-houses. (8) Reading to the sick, the aged, and the blind. (9) Singing at old people's home. (10) Giving entertainments at almshouses and asylums. (11) Auto rides for shut-ins and convalescents. (12) Disposing of work made by inmates of almshouses. (13) Clerical work at district office of united charities. (14) Accompanying patients to clinics, and friends of patients to visit them at hospital, house of correction, etc. (15) Community survey. (16) Cooperating with the united charities and the juvenile court in assisting family. (17) Assisting in Sunday-evening chapel services at county hospital. (18) Contributing to outgoing patient's wardrobe.

III. *The Larger World.* (1) Adoption of the church scheme of benevolence. (2) More elaborate missionary plays. (Adapted from Hutchins, "Graded Social Service.")

For additional suggestions write to The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa., for Social Service Bulletin, No. 20.

CHAPTER V

DEVOTIONAL MEETINGS

53. The best time for this meeting?

Depends on local conditions. In churches where the Sunday school meets on Sunday afternoon (a very unfortunate and very unsatisfactory situation), a week-night should be selected, preferably Friday. Otherwise, on Sunday evening preceding evening worship. This applies to the regular weekly devotional meeting. There are activities which should be carried on between Sundays.

54. Is it important to begin on time? How can it be done?

Yes. A great many young people are employed in offices. They know what it means to report late. These same young people should have a sense of moral responsibility in regard to religious duties. One of these responsibilities is to attend religious services "on time."

The how? (1) By impressing the members of the union with the fact that it borders pretty close to an immoral act to habitually disturb the meetings by being late. (2) Help them to realize that it is a Christian privilege as well as a duty to be "on time." Each member of the union must bear his share of the responsibility in making the thing a go. (3) Plan and distribute ahead of time attractive advertising. Let it be known that there will be "something doing" from the very first minute. (4) Ushers should arrange a cordial greeting for all. (5) Don't let the meeting drag. Make it lively, helpful, worshipful. Get somewhere! (6) Have a time to begin and a time to quit.

55. How does the group plan provide leaders?

Young people learn the "how" of things by "doing" them. The group plan requires that each member be used on the program at least once each month. Under the direction of a

wise and thoughtful group captain young people of ability will be discovered and pushed forward "to lead." In this way timidity is overcome; a knowledge of how to build and execute a program is gained.

56. How far in advance should the group captains plan the meeting?

The complete program should be planned not less than one month in advance. The group captain should have all materials in the hands of individual group members not less than two weeks in advance of the date on which the meeting is to be held.

57. How many topic cards may be used to advantage?

One for each member of the union.

58. How provide for special music?

A well-organized union has a chorister as chairman of the music committee. The music committee must know in advance the topic to be discussed. Appropriate music should then be chosen in cooperation with the officers of the union and the group captain having charge of the meeting. Music is just as much a part of the program as the discussion of the topic. A little bit of definite planning will overcome many failures. The musical talent of the groups must be utilized as well as "outside" talent. It must be remembered that too much outside talent will be a hindrance rather than a help.

59. Have the deacon and pastor a place in the meeting?

Yes. The pastor should attend every meeting, if possible; not to deliver a "sermonette" every time, but to give counsel, direction, and help when needed.

The deacon who is vitally interested in the young life of the church will "drop in" occasionally. His "occasional" visit will assure the young folks that he is "for them" and believes "in them." When necessary he should have the opportunity to present matters vital to the life of the church and community; discuss the topic when called upon, and in every way possible give the union a boost. He should never be a time consumer.

60. How does the group plan prevent too long talks?

Because topics are definitely assigned to certain members of the group and the full discussion of the topic must come within prescribed time. Each member of the group, therefore, must stay within his own time limit. For one member of the group to wilfully take the time of another would be an act of dishonesty.

61. What helps may be used in the meeting?

The best possible preparation should be made in advance. The Bible and an outline of things to be said and done are quite sufficient if such preparation has been made. The way some unions mutilate *Young People's Service* is a burning shame. The B. Y. P. U. is not a reading circle, neither is it a "catch and carry" organization. Young people should learn to "say" instead of to "read." The one exception to this rule is the presentation of a historical sketch or paper on some vital theme, the essential facts of which would be difficult to give without the manuscript.

62. How to get members to come on time?

See discussion under question 54.

63. How long should the meeting last?

If the meeting is held on Sunday evening, preceding church worship, fifty-five minutes is long enough. Week-night meetings might well continue for one hour and fifteen minutes.

64. What can the union do just after the meeting?

Quietly work for the attendance of all the young people at the evening worship of the church. There's something radically wrong with great groups of young people who continually shirk the responsibility of the Sunday-evening church service. Only the most pressing duties should be considered a worthy excuse for non-attendance.

A well-planned social half-hour might follow the week-night meeting of the union.

65. Suggest the simplest thing a young Christian may do the first time?

Read the Scripture lesson, tell a short Bible story, assist with the music, assist in planning some social function of the union, etc.

66. How may a member start leading in prayer without embarrassment?

Strange to say that a young Christian who would yell himself hoarse at a ball game is scared to death of his voice in a religious service. The utmost tact must be used in "starting" the young Christian to pray. To call on the individual to pray in public is quite often embarrassing and does harm.

Immediately after joining the union the young Christian should be invited to attend a prayer service held apart from any other meeting. The group should not be large. A short discussion of the meaning of prayer would be in order, followed by passages from the Scriptures bearing on the subject of prayer. There should be the utmost freedom of expression. Various ones of the group should lead in prayer. Volunteers might be called for.

One of the most valuable parts of training for a young Christian is to introduce him to the experience of social worship in the regular devotional meetings. The "opening exercises" should be more than that term indicates. They should be so handled that an attitude of worship may be cultivated in the B. Y. P. U. members. An intelligent pianist will help, one who knows that "Blest be the Tie that Binds" is not played in the same style in which "True-Hearted, Whole-Hearted" is rendered. The song leader should be one who has a sense of devotion as well as the ability to lead other folks, not simply one whose chief claim to this position is a fondness for violent gesticulation plus a stock of inappropriate jokes. A reverent, thoughtful attitude on the part of B. Y. P. U. members expressed in intelligent singing and praying will do a great deal to lead a young Christian to a spirit of devotion, especially when efforts are made to secure his participation in the elements of the service.

CHAPTER VI

MISSIONARY MEETING

67. Who should prepare the program?

The missionary program should be an integral part of the whole program. See discussion under question 45. When the material is turned over to the group captain, as provided in discussion under question 47, the group "on to lead" should prepare and execute the program. The chairman of the committee should render assistance when necessary.

68. What helps besides "Young People's Service" can be used?

Current missionary books; a variety of tracts from the missionary societies; religious journals, such as *Missions,* etc.

69. How early should extra literature be obtained?

Not less than two weeks in advance of the meeting. Preferably three or four weeks.

70. Who should lead this meeting?

Either the captain of the group that is "on to lead" or someone chosen from the group. Do not let outsiders talk the missionary meeting to death! The business of the union exists for the purpose of cultivating the missionary spirit among the young people. This comes from study and participation in missionary programs. An occasional address from a returned missionary or missionary secretary is all right. Such should be the exception and not the rule.

71. Of what value are maps and charts?

To understand missionary problems, a knowledge of missionary geography is absolutely essential. Maps showing location

of Baptist mission fields would be of great educational and inspirational value.

72. Should the pastor ever be on the program?

Yes, but not too often. On various occasions the pastor should have the opportunity to present the missionary ideals and objectives of the denomination. The missionary meeting might profitably be turned into a "life-work" service, at which time the pastor or someone especially qualified could present the call for missionary recruits. Young people should have the opportunity to publicly declare themselves for the missionary tasks of the world.

73. Should a missionary offering be taken?

Perhaps not as a general rule. The young people should make their contributions to missions through regular church channels, assuming, of course, that the church has an adequate missionary budget. Should the union desire to give to some special object, it will be necessary to take the offering. This "special" offering should be sent to the denominational boards, through the local church channels.

74. How does the missionary meeting differ from the mission study class?

The missionary meeting comes once each month as a part of the regular devotional program of the union. Within a period of one year, twelve different aspects of missionary activity will be discussed. The mission study class is a group of persons meeting generally on a week-night to do text-book work. The work may be carried on over a period of weeks or months or intensively, covering ten days or two weeks, just as the class may elect.

For suggested missionary library, see Appendix D.

CHAPTER VII

BUSINESS MEETING

75. How often and when should business meetings be held?

Quarterly, on a week-day night. If special matters arise, they may be attended to at any regular or called meeting of the union.

76. What is the purpose of the business meeting?

To review activities of the union since the last meeting; to hear reports of committees and department heads; to transact old or unfinished business; to dispose of new business; and to plan a constructive program of advance for all departments of the union.

77. How make the business meeting interesting?

The president should have a definite plan and program so as to guide in the discussions. Begin the meeting on time. Go into the meeting with enthusiasm. Transact business of the union in a dignified businesslike way. Do not allow the meeting to drag or any one member to monopolize the whole time. The meeting must be thoroughly democratic. The most backward member should have the opportunity to express an opinion on the matters in hand. When the business is transacted, adjourn.

78. How can a business and a social meeting be combined at times to advantage?

The announcement of a social following the business session usually increases the attendance at the meeting. The business program should be executed as outlined above. If the social hour is planned to begin at nine o'clock, it should begin at that time.

The "social" should be under the direction of the chairman of the social committee. This chairman must plan her part of the program. Dropping the handkerchief or spinning the plate every time the union meets will be disastrous, and it ought to be. A great many helpful suggestions may be found in "Ice Breakers," by Edna Geister; "Social Plans for Young People"; "The Book of a Hundred Games"; "Bright Ideas for Entertaining"; "Eighty Pleasant Evenings." These books may be secured from The American Baptist Publication Society.

If both programs are definitely planned success is usually assured. The combined program should close in time for the young people to get home at a reasonable hour.

CHAPTER VIII

BIBLE READING

79. What is the Quiet-Half-Hour League?

The object of this league is to develop the devotional life of our Baptist young people through prayer and Bible study. Members of the league may follow Bible readings of their own choosing, but it is suggested that the Daily Bible Readings for young people as furnished by the various publishing houses be used. List of such readings may be secured from The American Baptist Publication Society.

Signed Application. Upon receipt of signed application the Baptist Young People's Union of America will furnish a beautifully engraved certificate of membership. The application blank is as follows:

APPLICATION BLANK

(Membership in the League is Open to Everyone)

QUIET-HALF-HOUR LEAGUE

OF THE

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

Chicago, Illinois

U. S. A.

I will devote one-half hour each day to Prayer and Bible Study. Please enroll my name and send certificate of membership.

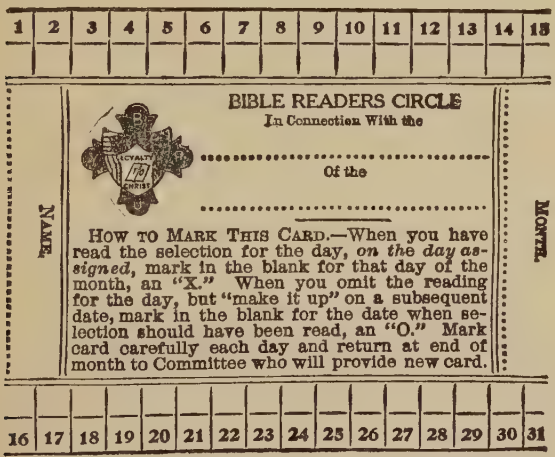
Name .....
Street .....
City .....
Church .....
State or Province .....

For application blanks write to the B. Y. P. U. of America at the above address.

"Unless the habit of daily Bible reading is formed early after conversion it is likely to be omitted. The B. Y. P. U. seeks to place proper emphasis upon it and to train the young Christian in it." (Leavell.)

80. What is the plan for getting the reading done daily?

The Bible Reading Course must be attractive to young people, both in presentation of the course and subject-matter. A daily account must be kept as indicated below. These cards should be collected at the end of each month and a tabulated statement made of each member for report to the union.


1 2 3 4 5 6 7 8 9 10 11 12 13 14 15
BIBLE READERS CIRCLE
In Connection With the
Of the
NAME
MONTH
How to Mark This Card.—When you have read the selection for the day, on the day assigned, mark in the blank for that day of the month, an "X." When you omit the reading for the day, but "make it up" on a subsequent date, mark in the blank for the date when selection should have been read, an "O." Mark card carefully each day and return at end of month to Committee who will provide new card.
16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
No. 107Y
50 cents a hundred

Some method of recognition must be worked out, such as an honor-roll wall-card with names arranged according to percentages. In this way the young people would be stimulated to greater activity. A bit of healthy competition is good.

81. Who should be responsible for this?

The educational committee with the librarian as chairman. See discussion under question 49.

CHAPTER IX

STUDY COURSE

82. What is the Baptist Trained Leaders' Course?

It is a course especially outlined for Baptist young people and jointly promoted by the Baptist Young People's Union of America, The American Baptist Publication Society, and the Baptist Young People's Union of Ontario and Quebec.

The object of this course is to do for the young people in our various B. Y. P. U.'s what the standard teacher-training course has done and is doing for the Sunday school teachers. In many instances our young people have had no larger vision than service in and for the young people's union. This course will prepare them for larger and more effective service in the various departments of church life. For outline of course, see Appendix E.

83. When should it be held?

Preferably on a week-night. Sundays are too crowded now. To make the course of real educational value, considerable time must be given to it. The class might meet one hour before mid-week prayer service.

84. Where should it be held?

It is better to center educational activities in the church building. If not convenient to have the class meet in one of the church rooms, meetings could be arranged in the homes of the members of the class. Where individuals are taking the course, studies may be pursued at home.

85. Who should lead the class?

The chairman of the educational committee may do so, or appoint a leader for the class. Sometimes the pastor may be

enlisted for this service. A public-school teacher, who is a member of the church and interested in religious education, may be chosen.

86. Name some different ways of conducting the study course

The whole course covers a period of two years. To do it well means a lot of study. For this purpose classes should meet once a week and oftener, if desired. A member of the class may be chosen to lead a discussion of the chapter in hand. The leader of the class may give an occasional test to know whether or not the work is being kept up. This will be fine preparation for examination, which comes at the close of the study of each book. The class period of one hour might be followed by a social half-hour with refreshments. This half-hour period will greatly assist in breaking the monotony of the course. It will also keep up the interest in class meetings.

87. May non-members of the union join this class?

Yes. The course is standard in every way, and will be of great value to anyone pursuing the study. Non-Christians will be impressed with the meaning of Christianity as found in the course.

88. How many are necessary for a study class?

Two young people with a desire for greater efficiency in kingdom service. If possible a larger number should be enlisted. Individuals may take the course aside from classes.

89. How many study classes a year should a union have?

This depends on local conditions and the religious education program of the church. In case the Baptist Trained Leaders' Course is being used, the four books as scheduled for the "First Year's Course" (see Appendix E) may be taken within one year. It will be noted that three of the books for the first year are units of the standard teacher-training course.

Within the year the young people should have a mission study course. Current mission study-books of the denomination are suggested. Under the leadership of the pastor or some compe-

tent person, there should be one course dealing with Baptist history and Baptist principles.

90. Should there be an examination on this course?

Members of the union may take the B. T. L. Course without examination. Individuals expecting credit for diploma, as outlined in Appendix E, must stand satisfactory examination.

91. Should there be a recognition service and certificates of recognition?

Yes. A certificate of recognition may be presented as the units of the B. T. L. Course are completed. A diploma with the degree of B. T. L. will be presented only on completion of all required units of study and the "practice" work.

For list of helpful study-books, see Appendix F.

CHAPTER X

JUNIORS

92. What is a Junior B. Y. P. U.?

A junior B. Y. P. U. is an organization of boys and girls in a local Baptist church of the junior ages (9 to 11 or 12 years). This union should be under the direction of a junior committee of the senior union, and its program should be correlated with the program of the junior department of the Sunday school, with special emphasis upon the expressional activities—it should supplement the work of the junior department of the Sunday school, so that there will be one unified program for the boys and girls of the junior age.

93. What ages should be included?

The junior B. Y. P. U. must correspond in ages to the junior department of the Sunday school. This is not an arbitrary limitation, but is based on the best psychology and pedagogy. Whether we like it or not the term junior has come to be definitely associated with the ages 9 to 11 or 12. Attempts have been made to disregard this and include in a junior B. Y. P. U. boys and girls up to the age of sixteen.

Anyone who has observed these attempts in a local church will recognize at once that it is difficult to secure the regular attendance of those who are over twelve years of age. As soon as a boy or girl has graduated from the junior department of the Sunday school into the intermediate department, or into "the main school," as is often the case, he refuses to be called a junior.

This difficulty may be sometimes overcome by calling the organization a junior-intermediate union. Where there are but two unions in a church, the senior and junior, the junior union should attempt to carry the boys and girls through the ages of

the grade school, and the senior union should take them as soon as they have entered high school. Where there are senior, intermediate, and junior unions, or where there is simply a junior union the best work can be done by limiting the ages of the junior union to the ages covered by the junior department of the Sunday school.

94. What are the qualifications for the leader?

The first qualification for a junior leader is a real love for boys and girls. Without this it is impossible to succeed. The leader must also understand the outstanding characteristics of the junior age. Without this it is impossible to plan a program that will interest juniors. The leader must also be able to secure the cooperation of the boys and girls themselves.

The remark of one junior president relative to his leader that "she talked too much and didn't let the juniors themselves do anything" contains a world of suggestion as to the attitude of the leader toward the boys and girls. The leader of juniors must constantly study the best ways of dealing with this age.

It will be of advantage if she can visit successful unions, well-organized junior departments in Sunday schools, or attend institutes on junior work.

One qualification every junior leader must have, and that is the ability to secure prompt and cheerful obedience. Boys and girls do not like the person who cannot make them mind. As soon as a junior leader allows disorder, whether in devotional, business, or social meeting, she loses her influence over the boys and girls.

A person teaches some by what she says, more by what she does, and most by what she is. It is therefore absolutely necessary that the junior leader be a genuine Christian, and that she do nothing before the boys and girls which she does not wish to become a permanent part of their lives.

95. When is the best time for juniors to meet?

This varies in different communities. It is wise for the time to be decided as far as possible by the juniors themselves. Consideration, however, must be given to the time when the leader

is free and can give her best attention to the work. Many successful unions meet on Sunday afternoon.

The advantages of this hour are: first, it is possible to get leaders who, during the week-days, are employed; second, the boys and girls want something to do Sunday afternoon and are glad to come to the church; third, parents often do not know what to do with their boys and girls Sunday afternoons, and are glad to have them under Christian influence; fourth, Sunday is the time associated in the minds of the boys and girls with religious instruction.

The difficulties usually met relative to a Sunday hour are: first, Sunday is the home day, and parents want their boys and girls with them in the home; second, parents often arrange to take the whole family automobile riding or visiting Sunday afternoons; third, the Sunday program is already overcrowded in the average church.

Some successful unions meet Saturday morning or Saturday afternoon. It is difficult, however, to overcome the tendency of the boys and girls to consider Saturday as their play-day, or the demand of parents that the boys and girls help in the homes on Saturday.

A week-day after public-school hours is often employed for junior work. When craft or handwork is introduced into the junior program a week-day is preferable to Sunday afternoon.

Before deciding upon the time for the junior meeting in a local church, a careful study should be made of the customs and habits of the community and of the boys and girls. If a program is planned which really interests the boys and girls, they will come no matter on what day or at what hour the meetings are held.

96. What are some good plans to follow in memorizing Scripture?

The junior age is the time when accurate and mechanical memory is strong. The remark of one boy, "Oh, I read it over twice, and I know it," is perfectly characteristic of the age. While memorizing is easy for juniors it must be borne in mind that they retain only those things which they use. They forget

almost as easily as they memorize. The motto, "Be ye doers of the word and not hearers only," should be constantly before the leader in her memory work.

There have been many simple plans formed to aid the boys and girls in their memory work. Sometimes the leader reads the line and the children repeat it after her. This is the drill method. Sometimes the blackboard or chart is used; sometimes a stereopticon. In memorizing a passage of Scripture, all new or unfamiliar words should be explained. Many leaders use a picture or a story to illustrate a verse or a line of a verse. If this is done it is easier not only to memorize a verse of the Bible or verse of a song, but also to retain it for a long time. There should be frequent repetition of the verses or passages of Scripture that have been memorized.

A game may be played by choosing up sides. As soon as a boy or girl fails to repeat a verse from memory, he or she sits down. This continues until only one is left. In like manner there may be competition between boys and girls. A good aid to the memorizing of detached verses is to memorize a verse for every letter in the name, "Jesus Christ," or for each letter in a junior's name.

97. What is the "sword drill"?

The name "sword drill" comes from the verse of Scripture, "The sword of the spirit which is the Word of God." In this drill the boys and girls become familiar with the main divisions of the Bible, with the books in each division, with the central thought in each book. They are also taught how to find verses in the Bible quickly. All of this is put into drill form. Sometimes the boys are arrayed against the girls; sometimes the one who finds the verse, chapter, or book first, stands. At other times the whole union sees how many verses it can find in one minute.

98. Should the group plan be used in junior unions?

The same arguments which are used for the group plan in the senior union will hold good for the junior union. Juniors, however, need more direction from their superintendent and

the various plans for the groups need to be worked out by the superintendent with each group. For instance, the groups may be used as the basis for competitive drill work and for increasing attendance, as well as for leading the meetings.

99. Can the Quiet-Half-Hour League and Tithers' League be used to good advantage in junior and intermediate unions?

Yes. The junior-intermediate period of life is the habit-forming period. Whatever habit is put into the life at this time abides. A large proportion of the habits of life are fixed by the sixteenth year. It is therefore of the greatest advantage that the boys and girls of this age acquire the habits of daily Bible reading and of systematic giving.

100. Should a junior be treasurer of the union.

Yes, by all means. Under the direction of the superintendent the junior treasury should be cared for by the juniors themselves. The same should apply to all offices. All the meetings should be led by the boys and girls. She is a wise superintendent who uses the activity of the juniors for actual service.

101. What method would you use to teach juniors to pray?

It is easy to teach juniors to pray. They should be taught the Lord's Prayer, and certain other short prayers suitable for their own prayer life, such as a good blessing at the table, a prayer to be repeated before retiring at night, and another when they arise in the morning.

The juniors can be taught to pray by repeating line by line the prayer offered by the superintendent. The best way is to teach them to offer simple prayers to the heavenly Father for themselves. This can be done in the following manner: The superintendent teaches them this verse: "Every good gift and every perfect gift is from above, and cometh down from the Father." As she teaches this verse she talks about the many good gifts of the heavenly Father. Then she may ask each junior to mention one good thing which the heavenly Father gives, requesting that each junior remember the one thing that

he mentions. Then she should suggest that we ought always to say "thank you" for any good gift that we receive, and that we are going to thank the heavenly Father for the things which have just been mentioned and that each child will thank him for the one thing that he has mentioned.

For instance, one child may say that the heavenly Father has given us our homes. So the leader says: "Dear heavenly Father, we thank you for the homes which you have given us. For Jesus' sake, Amen." In like manner each junior is requested to include in his prayer the one thing that he has mentioned. After very careful explanation every head is bowed, and one after the other the boys and girls offer their simple prayers. Sometimes instead of talking about the things which the heavenly Father has given, she tells the boys and girls that in talking to the heavenly Father we may ask for things as well as thank him for his gifts. Thus she gains from each junior one thing which he desires to ask of the heavenly Father.

After the juniors have been taught carefully once or twice as indicated above, many of them will lead in prayer. The leader should exercise great care in dealing with juniors who have not accepted Christ. The hypocritical element as well as the element of unreality must be eliminated.

102. How often should officers be elected?

Once in six months.

103. How does junior work differ from intermediate work?

There is a marked difference between a boy at twelve and the same boy at fourteen. The junior will follow the leadership of the superintendent and obey without question. The intermediates have ideas of their own which they want to express. You can lead them, but you cannot drive them. Discipline with intermediates must be secured, not through the command of the superintendent, but through the consent of the intermediates themselves. Juniors are interested in history, in facts. Intermediates are interested more in persons.

Most people like to work with juniors. Few understand intermediates, and fewer still care to work with them. Whoever

works with intermediates should remember that God's great purpose in this age is to develop a strong body. Anyone who is working with intermediates must be familiar with the laws and problems which grow out of the development of the physical. You cannot mix juniors and intermediates any more than you can mix water and oil.

104. What literature may be secured to help in junior work?

Junior World; "Among the Juniors" in *Young People's Service;* "Junior Recitations"; "The Junior Text-book"; "Good Times with the Juniors"; "Object Lessons for Junior Work."

105. How secure attendance of juniors at church worship?

The junior age is the habit-forming period of life. Special attention should be given to securing the attendance of juniors upon the morning service of worship. Any church can have its juniors if it wants them. This means, however, that the morning service must be adjusted so as to include the juniors in its worship, and the pastor's sermon must be prepared with some thought of the boys and girls.

Attendance can be secured in several ways. A text-book may be given to each junior in which record is kept of the man who preaches, place where the text is found, and the text itself. The Sunday school teacher or junior superintendent signs the record each week. Recognition is given on special days, such as Christmas, Easter, and Children's Day, for those who have kept accurate books.

A part of the weekly program may be given over to a report from the juniors on the pastor's sermon. This has proven a revelation to the pastor himself, and has secured interest on the part of the juniors in the message of the pastor.

One union made much of its music, forming a junior choir, which marched in procession each Sunday at the opening of the service of worship. They were seated by themselves in one section of the church. The service of worship was adapted so as to include them. Occasionally the pastor would invite two of them to the platform; one to announce a hymn and the other to read Scripture. He always had a short message for them.

106. How win juniors to Christ?

Jesus was twelve years old when he went with his parents to the temple. There he had a very definite religious experience. It is perfectly natural that every junior who has had religious training in the home and in the church should accept Jesus as his personal Saviour at about the twelfth year. With some this experience comes earlier. Every church should definitely plan to win all its boys and girls to an open confession of Christ at this time. The parents, the pastor, the junior superintendent, and the Sunday school teacher are the natural ones to bring the message of Christ to them.

This can be done best through the ordinary services of the church, Sunday school, or junior meeting. Each junior should be spoken to personally. When he accepts Christ there should be an opportunity for public declaration. Juniors making such declaration should be given careful instruction by the pastor before being received into the church. They should also be carefully guarded, trained, and nourished in spiritual things.

107. What are the characteristics of the junior age?

The junior age is characterized by good health, slow growth, and boundless energy. The sense of approaching manhood and womanhood stirs the junior to self-assertion. He needs adult guidance and must be under adult authority, but because of his growing independence his own feelings and desires should be consulted as much as possible. This is the beginning of the reading period of life. Verbal memory is strong. There is an awakened interest in geography and history. Juniors have a high sense of honor and a real regard for authority. Socially they have a strong desire for companionship. Boys and girls like to organize into separate groups, and at times are quite self-centered. Junior leaders should read Chapters I to IV in Raffety's "Brothering the Boy."

NOTE. Wherever possible the junior leader or superintendent should be selected by and from the senior union. She should make reports to the regular business meetings of the union.

CHAPTER XI

INTERMEDIATES

108. Why is the intermediate union essential?

Because the intermediate age is the least understood and most neglected period of life. If there is ever a time when young people need the love, sympathy, and understanding of Christian leaders, it is at this time. Because of the outstanding characteristics of the intermediates (ages twelve or thirteen to fifteen) they do not and will not mix with the juniors, nor do they fit in with older young people or adults. They should be organized in groups by themselves with strong, intelligent, and sympathetic leaders. Best results come when boys and girls are organized separately at this age.

109. What ages are included in the intermediate union? Name some characteristics.

The ages must be relative and determined by the physical growth of the boys and girls, and by their social groupings. It is not wise to attempt to break up a natural grouping of intermediates, even though this grouping does not correspond strictly to ages. Many churches find it wise to have an Intermediate Boys' Union and Intermediate Girls' Union. Boys and girls at this age prefer separate organizations. Leaders can provide better programs and get better response.

The great outstanding characteristic of this age is physical growth. God's great purpose in this period of life is the building and endowing of the physical body. Anyone who deals with this age must therefore understand the physical characteristics and processes of the period.

Intermediates scorn authority that comes perpendicular fashion. They will respond quickly to leadership; they cannot be forced. Their interest is in the persons rather than in the facts of history

or geography. It is a period of day-dreams and of hero-worship; of rapid growth, with its attendant awkwardness and sensitiveness; of varying emotions and self-consciousness. They have not yet learned self-control and are subject to hysteria, extravagant language, outbreaks of temper, and supersensitiveness. There is a marked difference between boys and girls—the girl of fourteen being approximately two years older in her development than the boy of the same age. At the close of this period there is usually a great social awakening. Read Chapter V, Raffety, "Brothering the Boy," and Moxcey, "Girlhood and Character."

110. Should intermediates use the group plan?

Yes, if they want to.

111. If only one leader can be secured, should a junior or an intermediate union be organized?

The qualifications for a junior and an intermediate leader are entirely different. One may succeed with juniors and entirely fail with intermediates. If a good intermediate leader can be found (the intermediate union is usually determined by the leader), this age should be cared for in preference to the juniors. The intermediates must not be neglected.

112. Should a set program be followed in every meeting?

By no means. Intermediates despise the same old thing in the same old way.

113. Is it best for the intermediates to meet the same time as the seniors?

It is, if they themselves want to. The union should set the time of meeting.

114. Should there be a pledge in the intermediate union? Why?

Yes, if the intermediates want it and it is made simple and sensible. It should never be a reduced senior pledge. Put emphasis on deeds, not talk. The pledge should be such as to

appeal to them. When signed, the intermediate is definitely committed to certain tasks.

115. What place have drills, Scripture memorizing, and handwork in the intermediate union?

Intermediates are not much interested in these things. Some handwork may be done, but drills seem too babyish. Intermediates are developing reasoning power. They like debates, dramatization, and discussion, but lack the interest of juniors in memorizing Scripture. Intermediates are self-conscious and do not like to be called out in public.

116. What literature can be secured to help in intermediate work?

Pamphlets on "Intermediates How and Why," "Constitution," "Standard of Excellence," special Sunday school materials for these ages, *Young People's Service,* "The Intermediate Department," Foster; an intermediate manual. Those interested in boys should read Raffety's "Brothering the Boy"; workers with girls, Slattery's, "The Girl in Her Teens"; and also Espey, "Leaders of Girls." All of these materials may be purchased from The American Baptist Publication Society.

117. Should intermediates dramatize Bible stories?

Yes. An intermediate may be very bashful and self-conscious, and yet forget himself utterly if he is acting a part in a play. Biblical and missionary dramas present an interesting field for all workers in the intermediate age.

118. Can the Sunday school do the work of the intermediate B. Y. P. U.?

No. In the average church the intermediate department of the Sunday school has the poorest teachers, poorest equipment, and poorest place to meet. The Sunday school has not the time in the one hour at its disposal, even under the most favorable circumstances, to develop the expressional life of intermediates. Because of the outstanding characteristics of this age, the intermediate union should not strive for numbers, but should intelli-

gently seek to develop the lives of the boys and girls. The ideal is a correlated program as suggested in Appendix A.

119. In what ways can the intermediate union help in church and Sunday school work?

Looking after classmates; interest in younger boys and girls; serving as messenger cadets; designing posters and place-cards for church functions; contributing to current expenses and benevolences; telling stories and directing appropriate games on Sunday at social center; giving a picnic to a group of children; providing a week in the country for a boy or girl; making simple garments according to patterns; collecting magazines for hospitals; making Christmas presents for children in foreign mission stations; dramatizing missionary stories, etc. (Adapted from Hutchins, "Graded Social Service," pp. 128, 129.)

120. How may we lead intermediates to Christ?

God's plan seems to be for young people to accept Christ as personal friend and Saviour at about the twelfth year, or just preceding the period of rapid growth. Because the physical is the dominant note in the life, the religious, social, and intellectual do not appear prominent in these older boys and girls. It is difficult to reach boys with a religious appeal while they are going over "fool hill," or girls while they are in "giggle valley." But at the close of the period of rapid growth, as the boy gets used to his new size and control of his new powers, he is again quite interested in the claims of Christ. In other words, it is easy to win the boys and girls to Christ just preceding their physical development or immediately after the close of it.

As in the case of the junior union, the intermediate union should be under the direction of the senior union. Much should be made of graduation from intermediate to senior union.

CHAPTER XII

SOCIALS

121. Twofold object of a B. Y. P. U. social?

First, to provide adequately for the fellowship needs of the young people of the church and community. Second, to interest the "occasional attendant" and "outsiders" in the work of the church and the kingdom of God.

122. Twofold duties of the social committee?

First, to maintain a welcoming and visitation service for the young people of the union and the church. Second, to plan and execute a constructive program of social and recreational activities for the purpose of developing well-rounded Christian characters. Such a program will in a measure counteract the harmful effects of many commercialized amusements.

123. How may the social committee discover the talents of members?

Every member of the social committee should attend all meetings of the union, including all social gatherings. Without the members of the union knowing it, a quiet survey should be taken. The spontaneous play of the young people will often reveal talents in the way of playing some musical instrument, singing, reciting, dramatization, etc.

124. How often have a social?

At least once a quarter. If there is a correlated social program for the whole church, some form of social activity should be put on every month.

125. Where should it be held?

In the church parlors, if possible. Perhaps the church basement if it is at all decent. Where there is no social room, there

is no valid objection to holding the social in the church auditorium. If some of the church officials object on the grounds of lack of spirituality, or the fear that the church carpet will be spoiled, have the socials in the homes of the members.

126. Who should be invited?

All the young people of the church and community, members and non-members. This is the one opportunity to reach the non-churched young folks.

127. Should there be a special program?

The social should *not* be held unless there is a *special* program. It will be a drab sort of an affair if the same old thing is attempted every time. Such a social will not attract very many times.

128. Who should preside during the program?

The "social" should be under the direction of the social committee, presided over by the chairman of the committee.

129. How long should it last?

Social programs should begin on the time announced and close not later than ten or ten-thirty in the evening. This will be a fine opportunity to impress upon the members of the union that Baptist young people should be at home at a reasonable hour of the night. Nothing should be allowed to interfere with the night's rest. To cut short the hours of sleep and thus send young people out to school or into the offices next day without proper rest is a positive sin.

130. Should you have outside talent or only the members of the union?

"Outside" talent should be used for the social only occasionally. Develop the young people of the church and community by using them on programs. They will enjoy it. To have a definite part means interest.

131. Should there be a formal address?

The "formal address" should be the exception and not the rule. When given, an attractive speaker should be chosen to

discuss some vital theme, for a period of one-half hour. An extraordinary address can be given in this time. Ordinarily young people do not come to socials to hear addresses. They come to play and have a good time.

132. Should games be played? Should awards be given?

Yes. Young people do not ordinarily come to socials to sit around and look pretty. They demand action. Consult "Ice Breakers," by Geister, for suggestions. Other books are listed under question 51. When competing games are properly conducted there is no objection to making awards on the basis of real merit. The better plan, however, is to encourage young people to play for the love of the game.

133. How may everyone get acquainted with every other one?

Little placards may be used bearing the names of the young folks, to be pinned on when they enter the social room; the social chairman may require a "change of partners" quite often during the evening; a grand march may be executed and partners be changed when music stops; pictures, verses of poetry, or words may be cut into two pieces, one part going to the young man and one part to the young woman. The matching of bits of paper or verses will immediately introduce the young folks.

134. Should refreshments be served?

By all means. The refreshments need not be expensive. Announcements of "the eats" finds an immediate response at every social.

135. Who should furnish the refreshments?

Refreshments should be paid for out of the union treasury, or by the church. Young people in attendance upon the social should not be expected to pay for them.

136. How can the older members of the church help in socials?

Older members can help by encouraging wholesome social activities among the young people. Once or twice each year they should entertain in the church all young people of the church

and community; attend the regular socials of the union occasionally; and keep "open house" at home the year round for members of the union and their friends.

137. How does a social develop the individual?

Someone has said that young people are five-fourths social. They will satisfy their longing for social affairs either in the church or out of it. To provide for the social needs within the church helps the young people to realize that they can have a good time and be thoroughly Christian. Their social contacts are increased and they learn how to get along with folks. If "home talent" is used on the social program, the expressional life of the young Christian is developed.

138. Shall we have pay socials?

Absolutely no. Pay socials for the purpose of "raising" a little money for church work of any kind are an abomination.

139. Shall we have lecture entertainments?

Yes. Entertainments of this sort might be given to advantage. Such attempts should be for the purpose of simply providing entertainment of educational value and never for the purpose of revenue. In many instances churches cannot afford appropriations for such affairs. Under such circumstances a small fee might be charged, enough to cover expenses only.

140. How use the stereopticon to advantage?

By presenting "travel lectures," mission tours, educational pictures, illustrated songs, presentation of home life in other lands, etc. Such pictures are of splendid educational value. They may be presented on a week-night or as a part of the regular devotional program. Post-card projection lanterns are good investments.

141. Have B. Y. P. U. socials proved to be worth the trouble?

When properly planned and properly executed, yes. Many socials have been absolutely worthless because they failed utterly to realize in any way the function of the social.

CHAPTER XIII

MISCELLANEOUS

142. What is the best financial policy for a B. Y. P. U.?

Unfortunately many unions have no policy. The best plan is for the expenses of the union to be included as an item in the regular church budget. Where this is not done, three plans are open to the union: First, volunteer offerings taken at the regular devotional meetings of the union. Second, a certain amount per capita payable monthly. Third, a definite pledge made by the members, same to run for the year, but payable monthly, or oftener.

143. Should the union as such contribute to benevolences, missions, etc.?

Every member of the union should make a pledge toward the various benevolences of the church, payable through the regular church channels. The union as such should not duplicate this giving. There are perhaps benevolences not included in the "regular" church budget to which the union should give. A great many unions, in addition to giving to the church budget, take shares in mission stations, assist in supporting students in the mission schools of the Orient, etc.

144. Ought the church to pay all expenses?

Certainly. The B. Y. P. U. is an integral part of the church life, and should be supported by the church.

145. When should non-attending members be dropped?

Only when the union has done its full duty in bringing them back. Such non-attending members should be visited by individuals of the union, by a committee from the union, and by the pastor, if possible. An honest effort should be made to deter-

mine "the cause." It may be real or imaginary. When the cause of non-attendance is discovered, try to find a remedy and apply it.

146. Of what value are assemblies and conventions?

Inspirational, recreational, and educational. In the assembly and convention the young people meet the leaders of the denomination and are inspired by their messages. Under the recreational director, young people learn how to play, have a good time; and, while at play, they enjoy the fellowship of the choicest young people from other churches and from all parts of the country. The speakers and conference leaders are experts in church work. For a period of days the young people study better methods of doing things back in the home church. Assemblies and conventions have been the means of transforming the lives of thousands.

147. How get the young people to attend?

The assembly and convention should be presented in attractive advertising matter, personal testimony by those who have attended, etc. The church should include a certain amount in the budget each year to pay the expenses of select young people. Others should be urged to spend their vacations in attendance upon such meetings. Young people usually follow the pastor. He should gather about him a group of his young people and go with them.

148. How get the young people to discontinue using "The Young People's Service" in the meetings?

Topics for individuals should be given out ahead of time for individual preparation. The leader should explain that the material is not to be read, but discussed as far as possible in the meeting without the aid of *The Young People's Service*. Young people should be encouraged to give serious consideration to the topic in hand and to make adequate preparation for the presentation of the same. See discussion under question 61.

149. What books are recommended for courses in methods of work?

"Baptist Young People at Work," by Detweiler; "The Efficient Young People's Society," by Case and others; "The Church a Field of Service," by Rust; "B. Y. P. U. Handbook," by White. For additional list, see Appendix F.

150. What is the Baptist Tithers' League?

This is a department organized for the purpose of emphasizing giving among our Baptist young people. A constituency must be grown which will consider it a privilege to give to our various denominational enterprises. At the present time many preachers are mendicants, not only for money to carry on local church work, but for missions, education, etc. Hosts of young Christians, and even older church-members, look upon these various objects as charities. This ought not to be. Young people must rally around our great missionary organizations and educational institutions. The Baptist Tithers' League was formed to carry on an educational campaign along such lines. For outline of plan, see Appendix G.

151. What is the Life Service League?

The Life Service League is a department of the Baptist Young People's Union of America. The object of which is to stimulate the spiritual growth and capacity for service among Baptist young people; to bring to them, in a definite and forceful manner, the call of God for kingdom service; and to keep before the young people the ideal and the necessary preparation for a realization of that ideal.

If there are young people in your church and congregation making such decision, names should be sent to Baptist Young People's Union of America, Chicago, Ill.

For suggested constitution, see Appendix H.

152. Is there a suggested city union or associational constitution?

Yes, and also a "Standard of Excellence," see Appendix I.

153. Is there a suggested state or provincial constitution?

Yes, address B. Y. P. U. headquarters.

154. Is there a suggested plan of evangelism?

Yes, as follows: I. *First Steps.* (1) Executive committee to act as an evangelistic campaign committee. It should meet immediately, carefully to go over the plan, making necessary changes and adaptation. (2) Go over the whole plan with the pastor and secure his advice and hearty cooperation. (3) After the committee has thoroughly informed itself about the plan, lay the matter before the union and get the union to definitely commit itself to the campaign. II. *Preparing the Field.* (1) Prepare a list of young people who ought to be won to Christ and the church. These are "prospects." How prepare the list? (*a*) Place on list names of associate members. (*b*) Study carefully the church roll, and list names of young people from church families who are not themselves members of the church. (*c*) List members of older boys', girls', and young people's classes in the Sunday school who are not church-members. (*d*) Call special meetings of B. Y. P. U. "groups," and list names and "prospects" suggested there. (*e*) On last Sunday in February ask members of the B. Y. P. U. at the regular devotional meeting to write on cards (provided beforehand) names of young people who ought to be won for Christ and the church. (2) Send a letter of invitation to attend a meeting in which life problems will be discussed, culminating in a presentation of the claims of Christ on the young man and young woman. Ask those who will *consider* the matter to indicate it in some fashion, either by signing card, raising the hand, or some other method. *This does not constitute a decision for Christ.* Then have the workers, as provided for below, follow up those who have indicated their intention of considering the matter. III. *Selecting Workers and Directing Campaign.* (1) Evangelistic committee chooses callers, two for each five or six prospects. Visitors should work in teams. Apply the "selective draft" in choosing visitors, but give opportunity for volunteers. Choose a name (such as "Crusaders") for visitors. (2) Send letter to visitors advising them

of their selection, allotting their team-mates and prospects, and enclose a sufficient supply of "Declaration" and "Request for Letter" cards. The visitor is asked to report result of each visit to evangelistic committee within two weeks. (3) As reports come in, make any necessary adjustment. (4) At the end of two weeks send "follow-up letter" to those not reporting. (5) If report does not come within one week, reassign for immediate call. (6) Always arrange with prospects, who make a decision, a definite engagement to meet the pastor and deacons. IV. *Relating New Members to Work of the Church.* (1) Write and visit, inviting new members to fellowship in the work of the church and the B. Y. P. U. (2) Establish an interest in the B. Y. P. U. (3) Find out in what branches of the church work new members can be interested, and advise heads of such organizations in the church. Keep in touch with the new member until he is actively linked up with a definite task.

"Talks on Soul Winning," by Mullins, is suggested as a study course book.

NOTE. The above is an adaptation of the "Lowell Plan."

155. Is there a suggested plan for organization of a young people's department?

Yes. See Appendix A.

APPENDICES

APPENDIX A

THE YOUNG PEOPLE'S DEPARTMENT

By Seldon L. Roberts

The program of the young people's department of a Baptist church must be coordinated with the entire educational program of the church.

The director of young people's work, who is the executive head of the young people's department of the church, should be elected by the church, be subordinate to and work under the direction of the church committee on religious education and the church director of religious education.

Democracy and Direction

Young people are intensely democratic. They are also measurably immature and inexperienced. They should be allowed the largest possible liberty and initiative within their own group consistent with meeting all of their religious needs and maintaining a coordinated program of religious education for the whole church.

Under the direction of the church they may form their own organizations, elect their own officers, and plan the details of their own programs, and yet keep in touch with the whole church program.

The church department of young people's work is not a new kind of young people's society, but one of a series of departments created by the church to secure a complete and coordinated program of religious education for each natural group.

The term "young people" includes those between the ages of sixteen and twenty-five, approximately. In smaller churches, and especially in rural communities, the plans suggested can without modification be used to include those from twelve or thirteen to approximately twenty-five, with room still left for older individuals who naturally associate with this group.

Suggested Plans for Coordination

In making these suggestions it is understood that only general direction can be given. The actual working program of any church must be the outgrowth of a careful study of the needs to be met, the actual situation confronted, and the resources at hand to accomplish the work. Care should be taken to meet the situation as fully as possible and to provide for future development.

1. *For a small church.* The following organization plan may be followed:

(1) Four organized Sunday school classes—two for early teen-ages, one for girls and one for boys; two for older young people, one for young men and one for young women. The Amoma and Agoga plans are recommended.

(2) Have these four classes meet and federate as a B. Y. P. U. by electing a president and an executive committee. With some slight adjustments the four classes could form the four groups for conducting the devotional meeting according to the group plan.

The chairmen of the social committees of the four classes, with a chairman elected by the B. Y. P. U., would constitute the social committee for the young people's department, planning all social occasions for the whole group. The social committee of each class should provide for special class socials.

In similar manner provision should be made for all community and social service work in which the whole group may join.

(3) The older class of girls could form a chapter of the W. W. G., holding one monthly meeting at a suitable time and occasionally giving the monthly conquest missionary program in connection with the B. Y. P. U., of which they as a Sunday school class would form one group. In like manner the younger class of girls could function as a junior W. W. G.

Classes for special study of missions and teacher-training should be organized as opportunity offers.

(4) Boy Scouts and Camp Fire Girls could be maintained as special organizations for outings and other appropriate work

under the supervision of suitable leaders and the general direction of the department.

(5) The head officers and leaders of each organization would form a *young people's department council,* which, with the director of young people's work as chairman, would plan for the program of the department.

2. *For a large church.* In some larger churches such a program as outlined above would not meet the needs of the more varied constituency of the church. In such cases:

(1) Organize all teen-age Sunday school classes.

(2) Organize the intermediate classes, and in some cases the younger classes of the senior department of the Sunday school, into a B. Y. P. U. on the group plan, ages 12 to 16 or 17, approximately.

(3) Provide a Sunday-evening young people's gathering for the older young people by federating the remaining Sunday school classes, and under the direction of a committee composed of one member from each class provide a varied program for each Sunday evening, frequently, but not always, having a single class provide the entire evening's program. In larger cities this meeting would consist of a social hour, a simple lunch, and a bright worshipful program, terminating just in time for all to attend the evening church services.

(4) All other special organizations, such as W. W. G., Boy Scouts, Camp Fire Girls, etc., should be organized as needed, and their activities carefully coordinated with the entire program of the department.

(5) Special classes should be provided in as many subjects and as frequently as opportunity and interest demand. These need not be large, but should be carefully planned.

(6) The program of social service should give large attention to the wishes and capabilities of natural groups, and should be more varied than in the smaller church.

(7) The department council should consist of the executive heads of all affiliated organizations, with the director of the young people's department as chairman. This council should plan the details of the general program of the young people's department.

APPENDIX B

MODEL CONSTITUTION

Article I. Name

The name of this organization, or department, shall be The Baptist Young People's Union of the .... Church.

Article II. Object

The object of this union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

Article III. Membership

Section 1. The membership shall consist of three classes: active, associate, and honorary.

Section 2. The active membership shall consist of persons who are members of a Baptist church, elected upon the recommendation of the executive committee, and who have signed the following pledge: "Relying upon divine help, I hereby promise to strive to be true to Christ in all things and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth."

Section 3. The associate membership shall consist of persons who, though not members of a Baptist church, are of good moral character, elected upon the recommendation of the executive committee. Such associate members shall be welcome to all the privileges of the society except voting and holding office.

Section 4. Honorary members may be elected at the pleasure of the society.

Article IV. Officers

The officers shall be a president, a vice-president, a secretary, a corresponding secretary, a treasurer, a librarian, and a chorister, all of whom shall be chosen annually or semiannually, and shall perform the duties usually appertaining to such offices.

Article V. Committees

The pastor and president are ex-officio members of all committees, and their approval should accompany the plans and recommendations made by the committees. The committees and their duties shall be as follows:

Program. To arrange in connection with officers and group captains for all programs, and in every way possible seek to make the weekly meetings interesting and helpful.

Membership or Lookout. To have charge of the distribution of invitation cards; to bring in new members; to introduce them; to encourage attendance upon all meetings; and to interest all young people of the church and congregation in the work of the union.

Missions. To divide the territory of the church into districts; secure visitors; seek new scholars for the Sunday school; visit absent scholars; assist the pastor in securing contributions for missions and benevolences; seek to inspire in all the young people a desire to cultivate the grace of giving, and a worthy zeal in all church, local, state, home and foreign mission work; and to arrange for the regular monthly missionary meeting.

Finance. To have charge of all financial affairs of the union and to promote tithing and stewardship among the members of the union.

Instruction or Education. To arrange for Bible study, including daily Bible readers' course and special study courses, lectures on religious topics, courses of general denominational and missionary reading and instruction; to develop and promote all that belongs to this feature of the work, and have charge of the library.

Social. To call upon and welcome strangers; to provide a social program for the young people of the church and community; to extend acquaintance among the members; and to increase the social interest at all meetings of the union.

Social Service. To direct all work of the union in the study and practice of community service. To distribute literature on the subject of temperance, arrange for meetings in its interest, and do everything possible to promote temperance principles and sentiments in the organization and in the community.

Music. To have charge of all music, including "specials"; to enlist all available talent of the union, vocal and instrumental.

Executive. To consist of the pastor, officers, and group captains; to meet once a month, and at the call of the pastor or president; to consider all matters of business; to make recommendations to the union; and to report to the church annually the progress of the work of the young people. The executive committee may make recommendations at any regular meeting, and all other committees shall report their work to the society at least quarterly, at such time as may be designated by the executive committee.

Article VI. Elections

The president shall be elected by the union, subject to the approval of the church. All other officers and committees shall be nominated by a committee of three or more, and be elected by the union, the term of the office to be determined by the union.

Article VII. Meetings

Devotional meetings shall be held weekly. Meetings for Bible study shall be held at such times as may be determined by the union. The annual meeting shall occur at least one week before the annual meeting of the church. Business meetings shall be held quarterly and at the call of the executive committee.

Article VIII. Amendments

This constitution may be amended at any regular business meeting by a two-thirds vote, provided notice of the amendment shall have been given at a previous regular meeting.

APPENDIX C

STANDARD OF EXCELLENCE

1. Membership

(1) Officers belonging to a Baptist church.
(2) Associate members at least ten per cent of total.
(3) Securing at least ten per cent new members each year.

2. Meetings

(1) Weekly devotional meetings, with general participation in prayer and testimony.
(2) Average attendance sixty per cent of membership.
(3) Bimonthly executive committee meetings.
(4) Quarterly business meetings, with written committee reports.

3. Church

(1) Every member regularly attending some service of the local church.
(2) Fifty per cent of active membership definitely engaged in local church work.
(3) Every active member enrolled in some department of local Sunday school.

4. Evangelism

(1) Making some systematic effort to win others to Christ and the church.
(2) Regular presentation of the claims of personal work.

5. Missions

(1) One meeting monthly devoted to missionary instruction and inspiration.
(2) Missionary or social service in community.

6. Fellowship

(1) One general social occasion at least quarterly, with twenty-five per cent of the attendance visitors.

(2) Maintaining a welcoming and visitation work.

7. Education

(1) Fifty per cent pledged to follow some Bible reading plan daily.

(2) Class in mission study, teacher-training, social service, or special reading course.

8. Juniors and Intermediates

Maintaining or actively cooperating in junior or intermediate work.

9. Giving

(1) Seventy-five per cent active members pledged to contribute regularly to society, church, and missions.

(2) Annual presentation of Bible principles of giving.

10. Denomination

(1) Regular instruction in Baptist principles and history.

(2) Representation in young people's conventions or rallies, or in association or state convention.

(3) Reports from general denominational conventions.

(4) Ten per cent active membership subscribing to official young people's organ.

Junior Standards may be secured from The American Baptist Publication Society.

APPENDIX D

MODEL MISSIONARY LIBRARY

1. "Captain Bickel of the Inland Sea." *Harrington.*
2. "Ann of Ava." *Hubbard.*
3. "Whitman's Ride Through Savage Lands." *Nixon.*
4. "Life of John G. Paton." *Paton.*
5. "Mary Slessor of Calabar." *Livingstone.*
6. "The Moffats." *Hubbard.*
7. "Ministers of Mercy." *Franklin.*
8. "Mary Reed." *Jackson.*
9. "Comrades in Service." *Burton.*
10. "Livingstone, the Pathfinder." *Matthews.*
11. "Judson the Pioneer." *Hull.*
12. "Up from Slavery." *Washington.*

Write to The American Baptist Publication Society for special price on the above books.

APPENDIX E

OUTLINE OF THE B. T. L. COURSE

I. Theory

1. First Year's Course:

(1) "Baptist Young People at Work," by Detweiler, twelve chapters, 75 cents.

(2) "Training the Devotional Life," by Weigle and Tweedy, ten chapters, 25 cents.

(3) "The Life of Christ," by Barclay, ten chapters, 25 cents.

(4) "The School of the Church," by Chalmers, ten chapters, 25 cents.

2. Second Year's Course:

(1) "The Program of Christianity," by Sanders, ten chapters, 25 cents.

(2) "Baptist Principles," by Jones, ten chapters, 50 cents; or, "What Baptists Believe," by Wallace, eighteen chapters, 90 cents.

(3) "Baptist History," by Vedder, eighteen chapters, 50 cents.

(4) "The Triumph of the Missionary Motive," eight chapters, $1.00; or, "The Bible and Missions," by Montgomery, six chapters, 75 cents.

Upon completion of the above studies and "practice" work a diploma will be issued conferring the "degree" of B. T. L. (Baptist Trained Leader). In no case will a diploma be granted without examinations.

A beautiful graduation pin, appropriately designed, showing the year of graduation and degree, will be furnished by the B. Y. P. U. of America upon receipt of the actual cost of designing and materials, estimated at $1.50.

Examinations will be on the honor basis, and questions will be sent to all persons desiring same. Persons desiring to obtain

credit on Baptist Trained Leaders' diploma must register at the union headquarters, where definite records of all examinations and credits will be kept.

Persons registering for the course are requested to take the books in their order as presented in the outline of the course.

Students taking the Baptist Trained Leaders' Course, and who are working for the Standard Teacher-training diploma, may receive credit on the teacher-training diploma upon application and presentation of grades to the educational department of The American Baptist Publication Society, for books two, three, and four of the First Year's Course, and book one of the Second Year's Course.

Students taking the Standard Teacher-training Course, and who are working for the Baptist Trained Leaders' diploma, may receive credit on Baptist Trained Leaders' diploma, upon presentation of grades to headquarters of the union, for books two, three, and four of the First Year's Course and book one of the Second Year's Course.

Grades will be rated on the basis of one hundred per cent. Sixty per cent will be allowed for "theory" and forty per cent for "practice work."

II. Practice

In view of the practical work to be done, under no circumstances will a diploma be granted for a period of less than one year. The maximum time as outlined is two years. This time may be extended, but it is suggested that the limit be three years.

In order to be graduated with the degree of B. T. L. the following tasks are to be executed and certified to by the pastor of the church, the Sunday school superintendent, or young people's president, such certification to be mailed to the headquarters of the union:

1. Teach a Sunday school class for a period of not less than twelve Sundays, either as a regular or as a substitute teacher.

2. Serve actively as an officer of the young people's society, as a group captain, chairman, or as a member on the educational, social, or membership committee of the young people's society. In case there is no young people's society, the student will be

required to serve actively one term as an officer of the Sunday school or an organized class thereof. Please understand this is not a substitute, and in no case will be accepted as such in case there is a young people's society in the church.

3. Prepare the program and assist in its execution for three meetings of the young people's society as follows: (1) One missionary or conquest meeting; (2) one doctrinal meeting; (3) one consecration meeting. In case there is no young people's society, credit for this point will be given for assisting and executing three programs for the Sunday school hour.

4. Attendance upon not less than two regular or called meetings of a Baptist church, including one annual meeting and election of officers.

5. Regular attendance at church worship.

6. Reading only of one book on church officers. "Church Officers," by Agar, 75 cents, is recommended.

Grades will be rated on the basis of one hundred per cent. Forty per cent will be allowed for the "practice," while sixty per cent will be allowed for the "theory."

Diplomas will be issued jointly by the B. Y. P. U. of America and The American Baptist Publication Society, for students within the territory of the Northern Baptist Convention.

For applications write to the B. Y. P. U. of America, Chicago, Illinois.

NOTE. All of the books may be purchased from The American Baptist Publication Society.

APPENDIX F

HELPFUL STUDY BOOKS

1. *"Baptist Young People at Work." Detweiler.*

   A manual of methods for the young people's society. The writer not only has had in mind the Baptist Young People's Union, but also Christian Endeavor and all other forms of organization.

2. "History of the Baptist Young People's Union." *Conley.*

   A consecutive and comprehensive history of the young people's movement in Baptist churches.

3. "The Church a Field of Service." *Rust.*

   Presents the opportunity for service offered by the modern church. The first chapter is given to a consideration of the function of the young people's society, while the other chapters outline particular fields which lie within the church.

4. "The Efficient Young People's Society." *Case,* et al.

   A fresh treatment of the principles of efficiency as they must be worked out in the young people's society. Authors have been selected from men with special ability and experience.

5. "Truths that Abide." *Dawley.*

   Sets forth in a delightfully simple manner the great doctrines of Christianity upon which every young Christian must inform himself.

6. "The Gospel at Work in Modern Life." *Whitaker.*

   A brief treatment of the social influence of Christianity in relation to the home, church, business, social betterment, and general kingdom expansion.

7. "The Young Christian and His Bible." *Geistweit.*

   This volume presents the Bible as a Book; the Bible in the Making; the Great Teachings of the Bible; the Bible in Application.

8. "The Young Christian and His Work." *Grenell.*

   This book was written primarily as a handbook for young people's societies dealing with duties to self, to others, to God, and the duties of institutions.

9. "The Social Gospel." *Mathews.*

The purpose of this book is to set forth the social teachings of Jesus and his apostles, as well as the social implications of the spiritual life. It does not give technical instruction on the tremendous questions which face young people, but attempts to define and stimulate the Christian attitude toward such questions.

10. "Talks on Soul Winning." *Mullins.*

This little volume is made up of a series of talks on soul winning, made to a large group of secretaries who were engaged in religious work among soldiers during the war. It deals with the subjects of preparation for personal work, the saving message, methods of approach, the method of Jesus, winning the children, etc.

Other Books for Young People

1. "You and Your Church." *Kirtley.*
2. "Story-Telling Lessons." *Tralle.*
3. "Youth and the Church." *Maus.*
4. "The Secondary Division Organized for Service." *Alexander.*
5. "Just for Fun." *Currier.*
6. "Development of Young People's Movement." *Erb.*
7. "Lives Worth Living." *Peabody.*
8. "Girl and Her Religion." *Slattery.*
9. "Meaning of Prayer." *Fosdick.*
10. "Meaning of Faith." *Fosdick.*
11. "Meaning of Service." *Fosdick.*
12. "How We Got Our Bible." *Smyth.*
13. "The High-school Age." *King.*
14. "Choosing a Vocation." *Parsons.*
15. "Religious Education of Adolescence." *Richardson.*
16. "Brothering the Boy." *Raffety.*
17. "Boy Life and Self-government." *Fiske.*
18. "From Youth Into Manhood." *Hall.*
19. "The Girl in Her Teens." *Slattery.*
20. "The Changing Girls." *Latimer.*
21. "Fun for Girls." *Espey.*
22. "Girlhood and Character." *Moxcey.*
23. "Fireside Stories for Girls in Their Teens." *Eggleston.*

APPENDIX G

THE BAPTIST TITHERS' LEAGUE

The Object. The object of the Baptist Tithers' League is to secure the enrolment of all Baptists who believe in and practice tithing as an acknowledgment of God's ownership of all our material possessions and our stewardship for their use.

Stewardship Goal. Every minister a tithing steward. Every church officer a tithing steward. Every church-member a tithing steward. Every child who can make figures and count up to ten a tithing steward.

"How to Tithe and Why." Sample copy of "How to Tithe and Why" mailed on request, together with application blank. Presidents may secure upon request, free and postpaid, enough copies of the pamphlet to supply one for each member of the union. Pastors may secure upon request enough copies of the pamphlet to supply one for each family of the congregation. Presidents of city unions, associational, state, or provincial organizations may secure upon request enough copies to supply one for each local president.

Signed Application. Upon receipt of signed application a Certificate of Membership in the Baptist Tithers' League; a booklet, "Adventures in Tithing," on the How, the Why, and the Results of Tithing; and a tithing account book will be sent free and postpaid.

APPLICATION BLANK

(Membership in League is Open to Everyone)

BAPTIST TITHERS' LEAGUE OF THE
B. Y. P. U. OF AMERICA, CHICAGO, ILLINOIS,
U. S. A.

Believing that I am accountable to God as his steward, and recognizing my duty and privilege as a Christian, I do this day

cheerfully and solemnly agree to live a life of faithful stewardship and to give conscientiously, from love to my Master, at least one-tenth of all my income to the support of my church and to the missionary, educational, and benevolent interests of Christ's kingdom.

Name .....

Street .....

City .....

State or Province .....

Is this your first signature to a tithing pledge? .....

Applications will be furnished gratis upon request to headquarters of the Baptist Young People's Union of America at the above address.

Suggested Constitution for League in Local Church

ARTICLE I

Name. The name of this society shall be the Tithers' League of the ..... Church.

ARTICLE II

Object. The object of this league shall be to seek to reestablish in the life and teaching of the local church, the practice of tithing as the very real acknowledgment of the overlordship of Christ (Heb. 7) in the material as well as in the spiritual affairs of men.

ARTICLE III

Membership. The membership of this league shall consist of all those within the constituency of the local church who subscribe to the following pledge: "I believe that the tithe is the Lord's. Enroll me as a member of the Tithers' League."

ARTICLE IV

Officers. The officers of this league shall be a President, Vice-president, Secretary, and Treasurer. Their duties shall be the duties usually pertaining to their offices in the other organizations of the church.

ARTICLE V

Executive. The executive of this league shall be composed of its officers, the pastor, and one accredited representative from each of the major organizations of the church. The pastor of the church shall be chairman of the executive.

ARTICLE VI

Duties of the Executive. It shall be the duty of the executive to determine in detail the ways and means by which the object of the league shall be obtained; to carefully select and secure the literature required for its propaganda; to provide for the adequate distribution of the same; to seek to inaugurate systematic instruction on tithing from the pulpit and in the other great teaching agencies of the church; to make the assignments for the different group units of action; to receive their reports each week, and to discharge faithfully any special duties imposed on it by the league.

ARTICLE VII

Group Units of Action. The membership of the league shall be broken up into group units of action by the executive. These groups shall consist of five members each, one of whom shall be appointed captain of the group by the executive. It shall be their duty to see (1) that the literature provided by the executive reaches the assigned persons by the date specified; (2) that it is read by them; (3) to bear witness, either from their own experience or that of others, to the spiritual values of tithing as a method.

These group units of action shall be of two kinds: (*a*) The organization group working within the assigned areas of the Bible school or other body; and (*b*) the personal group carrying out assignments in unorganized territory. The captain of the group shall be held responsible to the executive for the effi-

cient discharge of the work of his group. It shall be his special duty to make his group to realize the importance of their work, since these groups constitute the hands of the society without which absolutely nothing can be done.

ARTICLE VIII

Meetings. The Tithers' League shall meet at least four times a year, once each year at the stated time for the election of officers and other business, and on three other occasions between October 1 and December 1; February 1 and April 1; and May 1 and July 1, respectively. These ordinary meetings shall mark the close of six weeks' campaign of education, inaugurated by the executive. They shall be preceded by a supper and marked by the reports of the executive showing the literature distributed, literature read, and conversations held by the group units of action, in addition to such other matters as might be contained in an executive's report.

ARTICLE IX

Quorum. Five members of the executive shall constitute a quorum thereof. Each league shall determine for itself what shall constitute a quorum at its meetings.

ARTICLE X

Amendment. This constitution may be amended by a two-thirds vote of the members present at any regular meeting, provided notice of the proposed change has been given at a previous meeting of the league.

ARTICLE XI

Monies. This league shall be supported by the voluntary offerings of its members, and its funds shall be disbursed by the executive in its interests, but a full report of receipts and expenditures shall be presented quarterly to the league.

ARTICLE XII

When tithing shall have become fully established in the life and practice of the church, this league shall consider that the object for which it was born has been attained.

APPENDIX H

LIFE SERVICE LEAGUE CONSTITUTION

ARTICLE I

Name

The name of this organization shall be the Life Service League of .....

ARTICLE II

Purpose

The purpose of this organization shall be twofold:

1. To stimulate spiritual growth and capacity for service; to assist one another to conquer, with God's help, the obstacles and difficulties that obstruct the way; to hold one another true to the high calling of God.

2. To bring the call of God for kingdom service to Baptist young people of .....; to bring this call in a definite and forceful manner to the young people in the local churches; to make a special effort for life-decisions at the sessions of the .....

ARTICLE III

Membership

The membership shall consist of:

1. Those who are definitely committed to a special form of Christian work.

2. Those whose purpose is to train themselves for definite service in some special work, if God permit.

3. Those who are hindered by health or home circumstances from dedicating themselves to a wider field of Christian service, yet who are willing to very definitely consecrate their lives to

work in the home church, and if the hindrances be removed to give themselves to other definite service.

ARTICLE IV

Officers

Section 1. The officers shall be a President, Vice-president, a Secretary-treasurer, and a Publicity Secretary, all of whom shall be chosen annually and perform the duties usually appertaining to such offices.

Section 2. These shall constitute an Executive Board who shall have power to appoint any necessary committees.

ARTICLE V

Meetings

Section 1. The annual business meeting shall be held during the session of the .....

Section 2. Other meetings shall be held at the call of the president.

ARTICLE VI

Amendments

This Constitution may be amended at any annual business meeting by a two-thirds vote, providing the amendment be presented in writing.

APPENDIX I

CONSTITUTION FOR A CITY OR ASSOCIATIONAL B. Y. P. U.

ARTICLE I

Name

The name of this organization shall be.....
.....

ARTICLE II

Object

The object of this union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in scriptural knowledge; and their enlistment in missionary and social service activity. To promote good fellowship and a closer spiritual and social relationship between the various societies of young people in .....and vicinity, and to hold before them a high ideal of Christian service.

ARTICLE III

Membership

Every Baptist Young People's Union or other Baptist Young People's Society in.....and vicinity shall be entitled to membership in this organization upon signifying in writing its desire to join and its intention to abide by the constitution and by-laws. Such membership shall begin upon acceptance of said application at any regular meeting of the general body, after recommendation by the executive committee, and shall continue until such society shall express its desire to discontinue such membership, or until it shall lack representation

at three consecutive meetings of the general body without giving reasons acceptable to the executive committee.

ARTICLE IV

Officers

The officers of this organization shall be an adviser, past-president, president, first vice-president, second vice-president, third vice-president, fourth vice-president, fifth vice-president, recording secretary, corresponding secretary, treasurer, and editor, all of whom (except the past-president) shall be elected annually in June of each year, and who shall assume the duties of their respective offices on September 1 of each year, and shall hold office for one year, or until their successors are duly elected and qualified; the retiring president each year shall fill the office of past-president during the term of his successor.

ARTICLE V

Committees, Organization, Advisory Council

Section 1. The general government of this organization shall be in the hands primarily of an advisory council of which the president shall be chairman; the membership of which shall consist of the general officers of the city union hereinbefore named; the pastors and all of the officers of unions of the various churches having membership in this organization. The duties of this advisory council shall, as the name implies, be largely advisory, but any motions duly considered and passed at a regular meeting of this advisory council shall be binding upon the executive committee and the officers of the City Union.

Section 2. The administration of all of the business of this organization shall be, unless otherwise directed by the advisory council, in the hands of the executive committee, of which the president shall be chairman, and which shall consist of the general officers of the City Union hereinbefore named.

Section 3. There shall be five departments in the City Union—the Efficiency, Extension, Social, Missionary, and Financial.

Each of the foregoing departments shall be in charge of one of the vice-presidents as hereinafter designated, and the executive shall select four assistants to aid each vice-president in the particular work of that department.

Section 4. The City Union shall actively cooperate with the Junior and Intermediate city organizations, and shall assist in the developing of Junior and Intermediate Societies in the Baptist churches belonging to the City Union.

ARTICLE VI

Meetings

There shall be a general meeting, or rally, once each quarter, of an instructive, inspirational, and devotional nature, and such other meetings of a social nature as the executive committee shall decide upon, to which all of the Baptist young people of .....and vicinity shall be invited, the place of meetings to be designated by the executive committee. There shall be at least four meetings of the advisory council during each year, and at least one meeting of the executive committee during each month.

ARTICLE VII

Amendments

This constitution may be amended only by a two-thirds affirmative vote of those present at a meeting of the advisory council, provided that notice of the amendment shall have been given at a previous regular meeting of this organization.

ARTICLE VIII

By-laws

By-laws shall be adopted from time to time as same may become necessary in conformity with the provisions of this constitution. A majority vote of all voters present at an advisory council meeting, or regular meeting, shall be sufficient to make, repeal, or amend a by-law, without previous notice.

BY-LAWS

ARTICLE I

Quorum

Fifteen members of the advisory council shall constitute a quorum, provided there are present at least three members of the executive committee.

Five members shall constitute a quorum for the transaction of the business of the executive committee.

ARTICLE II

Business Meetings

The regular meeting in June shall be the annual business meeting, at which time the officers shall be elected for the ensuing year.

At the annual meeting in June the president shall read a full and complete report of work done by the City Union for the preceding year.

Written reports shall be read by each vice-president concerning the work of his department, and by the recording secretary and treasurer, at each advisory council meeting.

All parliamentary proceedings shall be according to Roberts' "Rules of Order."

ARTICLE III

Election of Officers

Section 1. At the regular meeting of the advisory council, not later than the month of April, a nominating committee of five members shall be elected from the council to nominate the officers of this organization for the ensuing year, their report to be made to the general body at the June meeting.

Section 2. Opportunity shall be given for other nominations, and if no nominations are made other than those made by the nominating committee the election shall be by acclamation. If other nominations are made by any member for any office, the vote for the office shall be by ballot.

Section 3. Vacancies in office, except that of president, shall be filled by the executive committee subject to the approval of the City Union.

Section 4. No person shall hold office in the union who is not an active or honorary member of a local union. The president shall not, during incumbency, hold the office of president in any local union.

ARTICLE IV

Duties of Officers

Section 1. The adviser shall have as his particular work the enlisting of this union in the various denominational activities of district, state, and nation, and helping to outline plans for aggressive work.

Section 2. The past-president shall counsel with and assist the president in the general management of this organization.

Section 3. The president shall preside at all meetings, be chairman of the advisory council and executive committee, be ex-officio member of all other committees; and he shall have charge, with the assistance of the executive committee, of planning for the general meetings of this organization and shall aid and encourage all work of the union.

Section 4. The first vice-president shall perform the duties of president during his absence, and shall have charge of and be responsible for the Efficiency work of the union.

Section 5. The second vice-president shall, in the absence of the president, and of the first vice-president, perform the duties of president, and shall have charge of and be responsible for the Extension work of the union.

Section 6. The third vice-president shall have charge of and be responsible for the Social work of the union.

Section 7. The fourth vice-president shall have charge of and be responsible for the Missionary work of the union.

Section 8. The fifth vice-president shall have charge of and be responsible for the Financial work of the union.

Section 9. The recording secretary shall keep complete and accurate minutes of each and every meeting of the union, the advisory council, and the executive committee.

Section 10. The treasurer shall receive all money collected for any purpose, and pay the expenses of the union out of same, but only on the written order of the president or executive committee.

Section 11. The corresponding secretary shall attend to all correspondence, and shall see that each local union is notified of the time and place of all meetings.

Section 12. The editor shall have charge, under the direction of the executive committee, of the B. Y. P. U. paper.

All officers of this organization shall perform such other duties as are usual to their several offices.

ARTICLE V

Duties of Committees and Departments—Executive Committee

Section 1. The executive committee, unless otherwise directed by the advisory council, shall have entire control of the affairs of the City Union, provided, however, that no assessments other than those directed in this constitution may be levied against individual unions except upon recommendation of the advisory council. This committee shall have general charge of all funds belonging to the City Union. At the beginning of each year, and from time to time as necessary and advisable, the general departments shall apply to the executive committee for such amounts of money as may be deemed necessary by such departments in carrying on the work assigned to them, and such applications shall immediately be taken up and considered by the executive committee, and thereupon the executive committee shall appropriate such sum or sums as it deems proper to such departments making such applications, which sums so appropriated shall be set apart by the treasurer and held for the use of such department, and the treasurer shall pay out of such funds until exhausted all bills approved by the head of the department to which such funds have been appropriated. Incidental and general expenses shall be paid by the treasurer on the order of the executive committee, all such bills to be approved by the president of the City Union and paid out of the funds that have not been appropriated.

Section 2. The Efficiency department, under the direction of the first vice-president, shall endeavor to bring the City Union to a higher degree of efficiency, and shall encourage the local unions toward higher standards. This department shall also receive the efficiency reports and award the banners of the local unions attaining the highest standard.

Section 3. The Extension department, under the direction of the second vice-president, shall assist in the organization of local unions in churches where such organizations do not already exist and the encouragement of the weaker unions now in existence. The Extension department shall also assist Intermediate and Junior Leaders in this part of the work of the City Union.

Section 4. The Social department, under the direction of the third vice-president, shall have charge of all social affairs of this organization. It shall be the chief purpose of this department to extend acquaintance among members, and to assist local unions in planning and conducting social affairs when requested to do so.

Section 5. The Missionary department, under the direction of the fourth vice-president, shall have charge of missionary program of this organization; shall assist the missionary committees of the local unions as much as possible, such as in the arrangement of programs, suggestions in regard to proper literature, missionary study classes, and the general oversight of any specific work undertaken by this organization among the foreigners of our city.

Section 6. The Financial department, under the direction of the fifth vice-president, shall have charge of the collection and disbursement of the funds of this union. And shall be ready to confer with the finance committees of any local unions and assist them in planning their work, if called upon to do so.

Section 7. The finances of the organization shall be arranged for in the following manner: Each local union shall pay quarterly an amount equivalent to five cents per member for its average membership for said quarter. If additional funds are necessary for the carrying out of the purposes of this organization, same shall be raised by such plans as the advisory council may recommend.

Section 8. The City Union shall publish a paper monthly under the direction of the executive committee, which paper shall contain items of interest and instructions to the local societies.

SUGGESTED STANDARD OF EXCELLENCE FOR AN ASSOCIATIONAL B. Y. P. U.

I. Organization

1. Officers. President, Vice-President for each District; Secretary-Treasurer, Junior Leader, Chorister.

2. Committees. Executive.

3. Districts. (1) The Association divided into Districts. (2) Each District shall have a Vice-President, who shall have supervision over the work of his District.

II. Meetings

1. Annual Meetings. (1) Time. The Association shall hold an annual Institute at some regular time.

(2) Attendance. A representation at the annual meeting of at least fifty per cent of unions in the Association.

2. Business Meetings. (1) At the annual meeting a business session shall be held at which each officer shall read to the body a written report of work done and the officers shall be elected.

(2) Vice-Presidents shall make quarterly reports to the President.

(3) The President shall make an annual report to the main Association in session.

3. District Meetings. A rally in each District during the year, one per quarter, in the Association, which shall be under the direction of the District Vice-President, the President and Junior Leader assisting.

III. Educational Work

1. Standard Unions. At least one-third of the B. Y. P. U.'s in the Association qualified as standard unions.

2. Tithers. Twenty-five per cent of active B. Y. P. U. members in the Association tithing.

3. Enlistment. Twenty-five per cent increase in B. Y. P. U.'s until every church has Junior or Intermediate and Senior B. Y. P. U.

DATE DUE

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W585

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AUTHOR

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